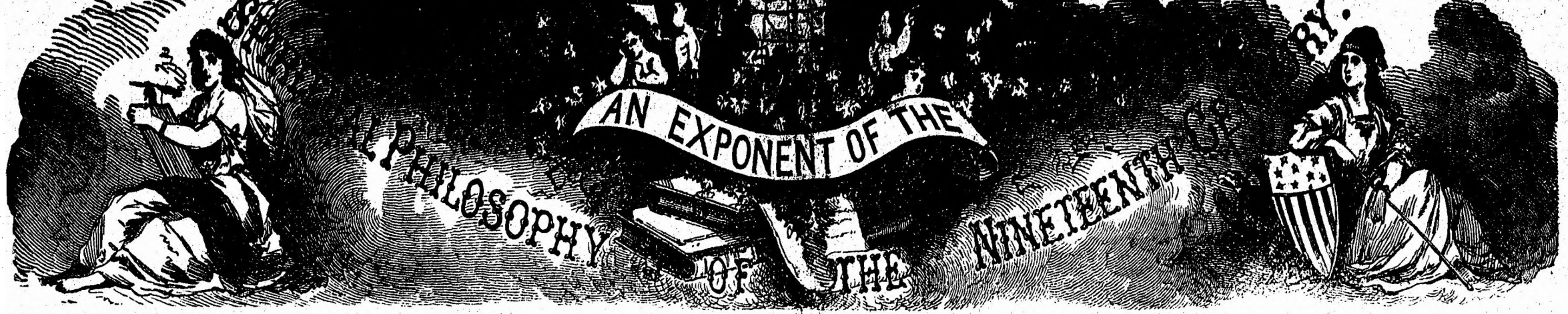


# BANNER OF LIGHT.



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NO. 1.

## Literary Department.

### THE HEIRESS OF GROVE HALL. A ROMANCE.

Written Expressly for the Banner of Light.

BY CARLYLE PETERSILEA,

Author of "The Discovers Country," "Oceanides, A Psychological Novel," "Mary Anne Carver: Wife, Mother, Spirit, Angel," "Philip Carlisle, A Romance," Etc., Etc., Etc.

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#### CHAPTER I.

##### THE LITTLE DAUGHTER.

"AND they are both doing well—mother and child?"

"Well, yes, Mr. Somerton—yes, sir, as well as could be expected under the circumstances; but your wife is very weak yet, and needs great care and attention."

"I will send for her mother," Mr. Somerton said, looking anxiously at the dignified old doctor. "Do your best, as I know you will, Dr. Tremain, and let me hear from them as often as possible. This suspense is very hard to bear."

His voice was troubled, and there was a painful look of anxiety in the large dark eyes. Dr. Tremain looked encouragingly at him as he answered:

"I will do my best, Mr. Somerton, and leave the result to a higher power. Send for her mother at once. She is calling for her continually."

He quitted the room as he spoke. Mr. Somerton rang the bell loudly.

"Send the carriage round directly," he said imperatively to the servant who answered. "I will go and fetch the mother at once."

The man bowed and departed, and Mr. Somerton hastily prepared himself for the midnight drive and the wailing midnight storm.

For it was midnight. The hands of an old-fashioned clock in the corner pointed to the weird hour as it slowly and solemnly struck twelve. Mr. Somerton lifted his dark eyes for a moment at the sound. He was standing in the middle of the room, looking impatiently toward the door, his face full of anxiety and troubled thought. A tall, finely formed young man—handsome, some people said—with dark hair, and a noble, frank face.

"Twelve," he said to himself; "midnight, and it is a three-hours' drive there and back. Can I leave her so long and endure this agony of suspense? Another day has commenced, and I must hasten or it may be too late. Oh! my Father in heaven, spare her to me yet a little longer!"

He lifted his eyes appealingly. There was a picture over the mantle—a perfect gem of art—a beautiful girl of some seventeen summers; and the fire's shine playing upon it seemed to light the features into an ineffable smile of peace and hope.

"You have spared others, and you shall be spared, noble soul! You were generous in the days gone by. Let your kind, good heart be cheered, as you have cheered others!"

No voice had spoken, yet he was answered. The memory of the past came rolling in upon him, and with a happy smile the banker turned away and began to pace the floor impatiently. Just then the carriage was announced, and Mr. Somerton, jumping in, was rapidly whirled away.

The room that he had just vacated was a large and spacious apartment—this library of Grove Hall—dimly lighted now by the bright coal fire within the open grate, the gas-jet turned low. Bookcases filled with costly-bound volumes lined two of the four walls, and paintings of great value looked down from their heavy gilded frames. Marble busts stood on brackets and surmounted doors; a thick, velvet carpet of deep brown, sprinkled with moss roses and half-open buds, muffled the tread; heavy curtains of dark red shrouded the long French windows. The richly-carved chairs, and tables with marble tops, were costly in the extreme; the upholstery was of deep crimson velvet, and richly embroidered by white and delicate fingers now lying helpless in the chamber above. Everything was beautiful, grand, and full of home-like comfort and ease.

Edgar Somerton, the last of a proud old family that traced their ancestry back to the May Flower, and then back from that to one of England's proudest peers, was desolate to-night in spite of all this luxury, feeling that it could afford him no happiness, not even ease, in this hour of his supremest need.

It is a very enviable position, that of banker and millionaire, with one of the finest estates on the Hudson; but if sickness and death enter there, and threaten to take away all that makes home the dearest spot on earth, then even the humblest cabin might be preferred if we could keep our best beloved always with us.

This dreary midnight, while Edgar Somerton was driven rapidly toward the distant city, Alice Somerton, in her chamber above, is lying amid her pillows pale as the winter's snow.

An hour passed, still the carriage whirled rapidly on; the clocks in the steeples near by tolled solemnly one. The dogs, startled from their slumbers, bayed deeply; the wailing wind of coming morning sighed lamentably through the tree-tops, and the dull splash of the waves sounded like a funeral dirge.

The streets, as they near the great city, are silent and deserted—unusually silent, so it seems to the impatient man.

"She may die while I am absent from her. This fearful stillness oppresses me with terrible foreboding. God grant that all may end well!"

So prayed the fond husband. He reached his destination at last, and rang the bell loudly. After some delay, that seemed an age to the impatient man, a servant opened the door. "Call your mistress at once," ordered Mr. Somerton, as he hastily made his way to the dark and deserted library.

The lady of the house soon made her appearance, and together they entered the carriage and were driven rapidly back to Grove Hall.

"Mrs. Merideth is here, sir; shall I show her up?" said the servant to Dr. Tremain.

"Yes; I think she can come now. Show her into the side-room first, until the poor lady wakens."

"She is awake now," said a voice at his elbow, and Dr. Tremain went softly to the bedside of the sick lady.

"My dear Mrs. Somerton, you are much better! All is well, thank heaven! and you have a little daughter."

Mrs. Merideth now entered, and with a tender smile approached the bed whereon her daughter lay.

"Saved?" she whispered softly. "Both?"

"Both, my dear Mrs. Merideth," the doctor responded cheerily. "Your daughter is very weak yet, but we could hardly expect her to be otherwise; and the baby—ah! the dear little girl; I hope she may live to be a pleasure to you all. Come and see it; and together they softly crossed to the opposite side of the room. Just then the door opened, and Mr. Somerton entered. His heart seemed to cease its beating as he softly approached the bed, and gazed down upon the features of his dearly beloved wife.

Her eyes were closed. The small white hands lay on the counterpane. In her spotless robe of white she looked more like a spirit about to take its departure from earth than a living woman.

Mr. Somerton lifted the little hand tenderly and pressed his lips upon it.

"She is sleeping. Don't awake her," whispered the doctor warningly, as he again approached the bedside. "Poor lady, she has suffered much."

Mr. Somerton replied with a mute look, and bent silently over the bed. His own face was perfectly colorless, and his lips were quivering with intense emotion; just then the beautiful eyes opened and gazed up at him. A tender smile parted the pale lips.

"Alice," he said, "my sweet darling!"

"Dear Edgar! Have you looked at the baby?"

"Oh, it is the dearest little girl!"

"My darling, I can only think of you at present; my poor little girl, how pale you look!"

"But I am very happy—even if I am pale and weak," she said, smiling sweetly. "And now kiss me, and go and look at our darling little daughter."

Her voice was faint and weak. He kissed the sweet lips, cheek and brow, and rose up. The baby lay in its little crib, and nurse stood near by. Mrs. Merideth was seated beside the little bed, gazing in a sort of rapture at her first grandchild.

"It certainly is the loveliest little thing, and a perfect picture of its mother as she lay in my arms nineteen years ago this very month."

A young girl—Dora Dalton, until within a week a stranger in the house—pulled aside the lace curtains, and displayed to greater advantage the little pink velvety face. Not very beautiful as yet, but Mr. Somerton's eyes lit with pride and affection as he looked. For was it not his own darling child? Had he not at last the desire of his heart—a dear little daughter to fondle and pet, and at length to become the heiress of his wealth?

"Sweet little thing!" Dora Dalton murmured, her oval, rather dark face, quite radiant; "and it's eyes are just like its mother's; she's asleep now, or you could see how much they are like Mrs. Somerton's. And look at the dear little hands! Oh! she's a splendid baby, and I shall love her very dearly, I know."

"Yes, you must love and care for her as you would some precious jewel," said Mr. Somerton, smiling softly. "The dear little pet! And you are to be the child's nurse, I understand. You must take excellent care of the little heiress of Grove Hall. And, Mrs. Merideth, you will stay with our darling Alice until she is well again, will you not?"

"Oh, Edgar!" reproachfully, "as if I could leave my daughter until she is her own blooming self once more."

"Well, I shall trust her in your hands; and now I will go to my room. Dear Alice and

baby! both must want to sleep, and I suppose I can be of no use whatever."

"Not the least in the world," said the doctor. "So go directly to your room, Mr. Somerton, and try to get some rest. You must be really in need of it. You will find me still here in the morning."

Mr. Somerton kissed the baby, kissed the sweet lips of his pale wife, and silently departed. Soon all was quiet in the sick chamber. Mrs. Somerton and the baby were sleeping peacefully. Dr. Tremain and the nurse prevailed on Mrs. Merideth to go to the room prepared for her and obtain a little rest, if possible, before daybreak, promising to call her if her daughter should become worse.

As she entered the room she paused and started a step back, gazing fixedly at a strange object that met her sight. The room was dimly lighted by a single wax taper, and a white, spectral figure was standing near the mantel, glancing with a strange, unearthly look at the fire.

"Who can it be?" said Mrs. Merideth to herself; "surely it is no one that I have ever seen here before."

She walked straight into the room—the figure never moved. She could see the firelight flickering fitfully, casting its momentary and uncertain light on the face of the strange creature standing there. It raised its hand warningly. A hollow voice issued from between its rigid lips:

"For the love of heaven, lady, make no outcry! I am no ghost, but a woman like yourself."

Mrs. Merideth took a few steps nearer the strange object. Just then the wax taper flared up, and went out entirely.

"Speak, and tell me who you are," she said; "I do not wish to raise an alarm at Grove Hall this night, of all others."

She took a few steps nearer, and the strange creature, throwing something upon the fire, caused it to flame up brightly, and Mrs. Merideth saw the most unearthly-looking being she had ever beheld in the whole course of her life.

[To be continued.]

#### The Privileged Nabobs.

There is a determined and increasing cry against an exclusive class of men in these several States who claim the title of M. D. The law confers upon these persons the privilege to persecute all men and women who practice medicine and surgery without diplomas conferred by the colleges, and in most cases the graduates must have studied for three consecutive years before the magic sheepskin is dealt out to impatient waiters.

The various independent leagues in the city and State of New York, in New Hampshire, Massachusetts, the District of Columbia, and other localities, where oppressive medical laws are enslaving people to a distinctly privileged class, are urging notification or repeal of the statutes now in existence.

Every man and woman is a serf who is compelled by law to employ an M. D., whether allopathic or homeopathic, to treat a member of his or her family. The botanical and eclectic doctors, the Christian Scientists, and the various clairvoyant healers, are not recognized by the protectionist Legislatures, who erect a class of nobles far more ridiculous than the nobility invented by William the Norman. The doctors, with Orthodox views, of expensive diplomas, of dog-Latin prescriptions, of varied and Alpine egotism, together with a lot of colleges and professors, must be protected. The great public must pay the tariff!

Jesus Christ was the prince of healers. Not drugs, of various and nauseous compounding, but a little clay, moistened with the Master's spittle, restored sight. The woman with an issue was healed by the virtue that went out from the Great Clairvoyant and Restorer. "Hast thou been here my brother had not died!" was the beautiful faith and sublime reasoning of Mary. "Lazarus come forth!" and Mary's brother was resuscitated.

As a paraphrase of Cromwell's tremendous blasphemy: "Put your trust in Providence, but keep your powder dry!" the doctors and the professors of the medical faculty say: Put your trust in Providence, but be sure to keep your Allopathic or Homeopathic powder dry!

Was there anything more ridiculous since the days of Paracelsus than the appendicitis craze? Here was slight elongation of the lower machinery of the body. "It has no business there!" cries the learned surgeons. In went the knife, out came the appendix, and down into the grave dropped the patient. Florida's orange crop was in danger of collapse because seed from the golden fruit sometimes lodged in the appendix and produced peritonitis, said the doctors. Post-mortem examinations developed the fact that the surgeon's knife, not orange seed, had hurried the patients to kingdom come. In fact, there were no seeds.

One so-thoughtful skillful M. D., an Allopath, plugged a New Yorker's nose, but failed to extract all the filling. The patient visited a homeopath, who treated him for catarrh and charged him high for it. Subsequently the patient pulled the remainder of the plugging from his nose, and exulted the catarrh! Learned doctors!—New York Mercury.

#### "THE CROSS." [V]

I made the cross myself whose weight  
Was later laid on me.  
This thought is torture as I toll  
Up life's steep Calvary.  
To think mine own hands drove the nails!  
I sang a merry song,  
And chose the heaviest wood I had  
To build it firm and strong.  
If I had guessed—if I had dreamed  
Its weight was meant for me,  
I should have made it a lighter cross,  
To bear up Calvary.  
—Annie R. Aldrich, in *Phila. Ledger*.

(\*) Many returning intelligences from spirit-life voice the sentiment of these lines.—*Ed. B. of L.*

This world is not made for a tomb, but a garden; you are to be a seed, not a death; plant yourself, and you will sprout; bury yourself, and you can only decay, records a contemporary. For a dead opportunity there is no resurrection. The only enjoyment, the use to be attained in this world, must be attained on the wing. Each day brings its own benefit; but it has none to spare.



PIERRE L. O. A. KEELER.

It is with pleasure that we are able to present to the readers of THE BANNER A faithful portrait of Pierre L. O. A. Keeler, whose recent work, demonstrating the truth and power of Spiritualism, in Boston, has met with so much favor.

Mr. Keeler was born on Long Island on July 4, 1855, and is yet under forty years of age. He remained at his home until he was about fifteen years old, when he went to New York City and engaged in the service of the Western Union Telegraph Company. Being possessed of a literary turn of mind, he wrote articles for several newspapers, and at an early age embarked in undertakings in that line, all of which were successes so far as merit and satisfaction to the public were concerned.

He seriously considered at one time being a Methodist Episcopal minister, and for thirteen months studied with that object in view.

In 1880 Mr. Keeler became connected with *The Celestial City*, a paper devoted to Spiritualism. It was suspended, but in 1889 was restarted, only to enjoy a short existence. There were evidences of Mr. Keeler's ability in the editorial line.

In 1878 Mr. Keeler began to receive spiritual power through a phase in mediumship known as "slate-writing," and it was in this line that he stepped into instant notoriety. From this he went to light sciences, and in these two branches of the work almost exclusively he has been engaged.

Mr. Keeler relates many experiences in his great round of travel over this country, going so far as to say that he has been insulted, assaulted and mobbed in prominent cities and towns because of the unbelief of some of his hearers and observers. Some of these incidents are still fresh in the mind of many readers. With all the controversies and altercations which Mr. Keeler has met, nothing, he claims, has been developed showing trickery or deceit on his part or any person connected with him in his spiritualistic work.

Mr. Keeler has visited many prominent persons, some of whom are no less than Secretary Bayard, Gen. John A. Logan, Bishop John P. Newman and Rev. Byron Sunderland, and has given them marked evidence of spirit-return.

It is said that Alfred Russel Wallace was led partly to write his charming lecture, "If a Man Die, Shall he Live Again?" on what he saw at a seance given by Mr. Keeler, allusion being made to it in the lecture. Mr. Keeler's control at the present time is George Christie, and the manifestations are true to the earth-life of the well-known minstrel.

Mr. Keeler in September, 1881, married Miss Isabel L. Leslie, a most estimable lady, and has a son who strongly resembles the mother in looks and temperament. A recent event occurring in Boston has brought Mr. Keeler into great prominence. He has for the past few months been holding seances in the First Spiritual Temple, Exeter and Newbury streets, Boston, with great success. Thousands have flocked each Sunday morning to witness and hear, and have gone away convinced of the validity of what was given them, whether it were manifestations on the guitar, tambourine, messages, or whatever else might come to them. Skeptics have offered everything they could to thwart the efforts which were put forth, but without avail. Mr. Keeler has certainly cause to feel proud that he has been successfully endorsed.

It has been Mr. Keeler's custom to hold private seances by appointment, and otherwise, during the week, and occasionally on Sunday evening, if any persons have shown a desire to attend. This was but a natural conclusion, owing to his increased popularity and success at the public services in the Temple. At the Sunday evening seances those desiring so to do have compensated him as they felt disposed, some giving a small fee, and many giving nothing.

Of late some of the "truly good" have discovered that Mr. Keeler was breaking an ordinance of the great, moral, broad-minded, benevolent city of Boston by "holding a show without a license" from the said city through its overworked city clerk, and so pressure was brought upon the authorities to chastise Mr. Keeler. Accordingly, Sunday evening, Feb. 24, an officer of the law visited Mr. Keeler's cozy apartments, which when jammed might possibly hold fifty persons, witnessed the convincing evidence of spirit-return, and was so well pleased that, seeing others, he felt constrained to add his mite to the freewill offering, and went away, as he says, of the opinion that there was no fraud and no opportunity for any. But Mr. Keeler had taken a dollar or more from an appreciative few, and to vindicate the city ordinance it was necessary to summon him to answer to the charge of breaking the law. He appeared in court Tuesday morning, the 26th ult., and not being ready for examination had his case continued until March 13, Mr. M. S. Ayer of the First Spiritual Temple, who is his friend, becoming surety for his appearance. What the outcome will be remains to be disclosed. Many ardent Spiritualists have offered to furnish funds necessary to prove that the procedure is in conflict with religious liberty and will carry the matter to the highest tribunal if required so to do. The matter rests with Mr. Keeler; in the meantime he is taking things coolly at his rooms at 587 Tremont street, where with his wife and son he is feeling much at home among Bostonians, who are unqualifiedly his friends.

In connection with the case, allusion has been made to the investigation of Mr. Keeler on the

part of the Seybert Commission. It is well known that this Commission pretended to try Mr. Keeler, and it is equally well known that the findings were without foundation—prejudice rather than fairness and true investigation holding sway.

Francis J. Lippitt, than whom none is better qualified, in a pamphlet entitled "Physical Proofs of Another Life," given in letters to the Seybert Commission, has made answer to the said Commission, and as a conclusion, claims "to have demonstrated that the manifestations through Pierre L. O. A. Keeler are not produced by trick, but by extramundane agencies; and that your report is, therefore, grossly unjust, both to him personally and to the cause of truth; that spirit-return is a fact, and that there is, therefore, another life."

#### "Who Says What I May or May Not Believe?"

To the Editor of the Banner of Light:

Take a view of the past, religiously, and with in the memory of people now living, and compare it with the present, noting the progress from bigotry, ignorance, superstition and intolerance to a higher plane of spiritual thought, and we can but be greatly cheered with the progress that has been made. "Those horrifying theological teachings are no more made use of to darken the lives of the young, to paralyze their will, blight their reason, fill their hearts with a sense of living misery, and make them slaves to a solemn, cold-hearted, exacting and selfish clergy." Many of our older people well remember that terrible picture in "grandfather's Bible," that frightful devil with glaring eyes, grotesque face, with cruel grin of fiendish delight, horns on his head, his angular form, with a long, barbed tail and cloven feet. There he stood, in a menacing attitude, with a four-tined pitchfork in his hands, by the lake of burning brimstone, the true Orthodox hell, where unrepentant sinners were doomed to eternal torments.

This was considered an excellent object-lesson to teach what was then believed to be a most important religious truth, one that should be indelibly impressed upon the mind of every one, especially the young. But how different now! Nothing that could compare with those savage vagaries could possibly obtain; and no pious reverend who would dare advocate them for a moment would be considered sane. The light of truth has penetrated that dense darkness, and the power of reason, freedom of thought, and spiritual knowledge and unfoldment, is coming to the front. Not a few Orthodox ministers seem to vie with each other to see who shall dare express the most of that truth within, even defying religious lagards and heresy trials.

It is *truth* that honest, intelligent minds want, whatever their religious teachings may have been; and their earnest efforts to gain the truth will lead them on in their spiritual unfoldment until they shall know that their "Redeemer liveth"; or, in other words, that there are no dead; that eternal progress is the destiny of every living soul, and that the fact of spirit-return is the grandest revelation ever given to mankind.

Dr. Lyman Abbott, successor of Henry Ward Beecher, "declares himself an evolutionist, discredits wholly the story of Adam and Eve, can't digest the apple, and doubts the snake."

"Who fetters my faith?" "Who says what I may or may not believe?" "Men who would rule other men's souls by Divine authority should submit the credentials, properly verified, before encroaching on the right of private judgment." "Truth, truth, truth only, represents the pathway to the highest and best conditions of humanity."

Numerous quotations like these could be made from public utterances of noted clergymen and intelligent laymen to show how nobly the religious world is advancing; and Spiritualists, who have grown from the darker beliefs of old theology to a firm conviction of the facts and philosophy of Spiritualism, may well rejoice in view of the progress that has been made in the past forty years or more; for already Spiritualism is more than half believed by a goodly number of the clergy, as well as a large number of the laity, and this progress, made through the influence of formulated creeds or dogmatic authority, may reasonably be attributed to the work of Spiritualism.

Truly may it be said that spiritual workers, under the guidance and inspiration of a divine order of spiritual intelligences, have builded and are building better than they know.

MRS. A. B. SEVERANCE.

#### The Reviewer.

##### The Occult Sciences.

We are nearing the beginning of the twentieth century, and at this moment in which every one is occupied with the marvelous facts revealed by the occultists, a work that shall give the general reader a satisfactory account of these facts, and the principles by which the important questions may be answered, is imperatively demanded.

Such a work has appeared in "Les Mystères des Sciences Occultes," the receipt of a copy of which we hereby acknowledge. In the six hundred pages of this large octavo volume, the author, who modestly conceals his personality under the veil of an adept, although he is well known by those who are initiated into the secret doctrines of the priestly college of an ancient Egypt, has collected more than a thousand facts that are not only invested with all the charm of the most attractive romance, but are also stamped with the seal of truth.

The book constantly claims to be wholly scientific in character, and of unimpeachable integrity in its presentation of the facts. The author has scrupulously avoided giving any sanction to certain exaggerations into which the devotees of occult science cannot always avoid falling, and which not unrequently turn the most estimable works into subjects for ridicule.

In a style simple and easy, resembling that of a friendly conversation, he reviews without prejudice all the hypotheses to explain the facts presented by all schools. He does not hesitate to unmask fraud where it exists, and endeavors to put the reader on his guard against charlatans and impostors.

The book is profusely illustrated, and will give to those who wish to know the principal phenomena produced by those at present engaged in this great movement, now apparent in the world, of the occult sciences, a sufficient account.

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Written for the Banner of Light.

## THE HAPPY DEAD.

As we weep beside the grave,  
What is there from woe to save,  
But the thought of how this life of ours runs on?  
'T is a stream that seeks Love's Sea,  
Finding all its billows free;  
'T is itself Joy's Sea when we thought that it was gone;  
It is marvelous and blest,  
As it enters into Rest,  
So that peace and pleasure comfort every one!

Not in silence and in dread,  
Do we seek the happy dead,  
Nor to dust resort for souls we knew of yore;  
No! not where green grasses grow  
By the prison-house so low—  
Can we their form or features e'er restore;  
But in dream of bliss above,  
In beatitude of love,  
We see them pass the ages evermore!

'T is a home their spirits keep,  
Through we sorrow here and weep,  
Letting ignorance destroy the true;  
And tear-mist before our eyes,  
Makes of death a dark disguise,  
So we see not regions brightly bathed in blue:  
Not they are not dead or lost,  
But the stream of change they've crossed,  
And in home, "sweet home," they watch and wait  
for you!

WILLIAM BRUNTON.

## TWICE-TOLD TALES.

NO. IV.

Robert Dale Owen.

BY HENRY FORBES.

HE realization of the truths of Spiritualism is the result of a process of development. After the bare facts of spirit manifestation have been brought to the mind, one after another do the corollary truths dawn upon the consciousness. And until this process has taken place no one is really able to judge competently of anything pertaining to the spiritual.

Many persons never attain to this necessary inner development; neither is it a matter always depending upon mental culture, according to worldly standards. For some there are who, while possessed of a dazzling intellectual polish, are, nevertheless, in matters demanding spiritual development and refinement, as dull as a piece of unpolished granite, and as blind as moles; as, for instance, the august members of the Seybert Commission, who, though clear-sighted enough to perceive the glitter of Mr. Seybert's golden bequest, practically proved themselves more than purblind to the conditions attached thereto.

Others, lacking this worldly culture, sometimes to the point verging upon illiteracy, have an almost unerring insight into spiritual laws and conditions.

Herein lies the great difficulty surrounding what is commonly understood as the scientific examination of super-mundane phenomena.

Spiritualism is largely a personal matter. Beyond the facts, which may belong to every person intelligent and unprejudiced enough to accept them, there comes with this subject a fund of knowledge, and a larger fund of suggestion, from which each may draw only what he is able to utilize. Nor can these indirect bestowals of Spiritualism ever be fitted into the rigid limitations of popular science, and shelved as the common property of the world. Spiritual truth will be found to spread eternally beyond the horizon of man's view, no matter from what eminence he may make his observations, until it expands unto the very point of separation between the finite and infinite.

This being indubitably the fact, it is not so tremendously important that the world should be compelled, by the sheer force of overwhelming evidence, to accept truths for which it is ill-prepared. The seed of spiritual knowledge falling upon soil not ready for its reception, has more than once brought forth deplorable fruit; sometimes a blind, unreasoning topsyturvy fanaticism, or a wild heedlessness that hurries on to unrestrained, open-mouthed credulity.

Belief has too long tarried at the portal of the spiritual temple, laboring with persistent, incorrigible skepticism. A more reliable and satisfactory spirit intercourse has in that way been retarded, while a true spiritual science, through which this intercourse may be made a matter of practical and more determinable value, has yet to be developed. This is the proper mission of the true Spiritualist, the labor of first importance for those who have the knowledge in their possession, to strive earnestly to utilize it intelligently and wisely, so that the friends at the other end of the line may find the conditions necessary to the satisfactory manifestation of their presence and power ready for their use. And self-preparation, it must be remembered, is the first condition upon which reliable spirit communion depends—the one all-important factor to desirable results. Each must first attune his soul to the pitch of high spirituality before he can grasp the harmonies of the heavenly spheres. Thought may then come with all the apparent bewilderment of a Bach fugue to the uncultivated listener, but the beauties concealed within the contrapuntal sequences will be recognized back of the superficial confusion. A merely intellectual culture will never reach this altitude, whereby truth may be discerned and welcomed, no matter whence it comes, or in whatever strange garb it may make its appearance.

The ideal investigator, however, is one in whom is harmoniously blended an intellectual training and an intuitive comprehension of spiritual laws and conditions.

Such a person was ROBERT DALE OWEN. Endowed by nature with great and beautiful powers of mind, to which had been added universal attainments, he brought to the examination of the facts and philosophy of Spiritualism every quality that should make his decision authoritative. His conclusions, based upon a most careful observation of the phenomena, and a comprehensive study of the subject in its entirety, have been transcended by no recent investigation; while, on the contrary, much thought either lags behind amidst the crudities of heedlessness, or has flown beyond the reach of demonstration or logical deduction into the misty region of "imagination's trackless wastes."

The following passage from *The Debatable Land*, although penned a quarter of a century ago, furnishes cogent reading at the present time:

"Spiritual Epiphany is spreading as fast, probably, as the world can bear it—as fast as its wisest friends desire; and it is spreading, as they think, in manner the most desirable; not as a sect—nor ever, I trust, to become such—not as a separate church, with its prescribed creed and its ordained ministers and its formal professors. It spreads silently through the agency of daily intercourse, in the privacy

of the domestic circle. It pervades, in one or other of its phases, the best literature of the day. It invades the churches already established, not as an opponent but as an ally. Its tendency is to modify the creed and soften the asperities of Protestant and Romanist, of Presbyterian and Episcopalian, of Baptist and Methodist, of Unitarian and Universalist. Its tendency is to heaven, with invigorating and spiritualizing effect, the religious sentiment of the age, increasing its vitality, enlivening its convictions.

"I would not be understood, however, as expecting that Spiritualism will effect all this except in measure as its rich mines are wisely worked; nor as asserting, in a general way, that we of the present age are worthy recipients of its revelations. There are millions of men and women among us who lack the judgment needed to prosecute spiritual research, just as there are millions more who have not the culture necessary to exercise judiciously the right to vote. In either case there is but one remedy: the millions must be educated up to the occasion.

"Spiritual manifestations are more inevitable than universal suffrage; for a majority, if it see fit, can limit the elective franchise; but no majority, be it ever so large, can summon or exclude the most important among the epiphanies of Spiritualism. If dreams do sometimes supply warning or prophecy; if material objects are occasionally moved before our eyes by powers not of this world; if houses really are what is termed haunted without human agency; if the spirits of those whom we call dead do at times reveal themselves by influence or by intelligent sounds, or by actual apparition, as did Christ to assure his disciples of immortality—what power have we weak mortals, who must sit still and see winds and waves fulfill their mission, to control the agency of disembodied spirits? Shall we set about considering whether we shall accept the epiphany of the rainbow or the apparition of the aurora borealis?

"If the belief in the phenomena called spiritual be a delusion of the senses, it will come to naught; if it be of God, we cannot arrest its advent. We may receive it unwisely, interpret it ignorantly, treat it with distrust or with levity; or we may examine its phenomena in a patient and catholic spirit of inquiry, in manner suited to its sacred claims; that is all. And it is inexpressibly important that it find us with our lights burning. If we seek it, dawning; if we meet it, insensible to its high character, it may prove a bane instead of a blessing.

"That the Spiritualists of our day need wise advice and prudent cautions; that some of them run into extravagance and misconceive alike the objects of spiritual research and the fitting mode of conducting it; that their ranks have been invaded by thousands of waifs and strays, possessed by vagrant and fantastic opinions—is but what happens in all great revolutions of opinion, political or religious; is but that which befell the German reformers of the sixteenth century and the French Revolutionists of the eighteenth. The wild waves of freedom, as some one has suggested, occasionally cast their blinding spray beyond legitimate bound. But time brings counsel."

During the twenty-five years that have elapsed since the above words were uttered, time has brought counsel. How many have listened to its voice? Is the succeeding admonition less applicable to-day than when its author gave it forth?

"Especially should the Spiritualist be on his guard against seeking worldly wealth and profit through spiritual revelations. The very attempt tends to attract spirits of a low order. The medium who submits to it incurs grave dangers, while the votary puts himself in the sure road to delusion and disappointment. A medium who is true to his high trust will refuse to enter a path thus perilous and misleading. If, sometimes, when all human effort has failed, spiritual aid or advice in such matters is volunteered, it should, even then, be received with great caution. Money changers are out of place in the spiritual temple. Man's destiny is to earn his bread by industry, not by divination."

In this connection the author narrates the following interesting anecdote:

"In the spring of 1858 we had several sittings in my apartments in the Palazzo Valtini, Naples. [Mr. Owen was United States Minister to Italy at the time.] with the celebrated medium, Mr. Home; at which sittings the Count d'Aquila (or, as we usually called him, Prince Luigi, third brother to the then reigning King of Naples), at his own suggestion, assisted; no one else except my family being present. It was thought by some that in case of a revolution the Prince's chance to succeed his brother on the throne was good; and he asked Mr. Home to obtain for him an answer to a question which, though cautiously worded, evidently looked to the succession. 'I know,' said Mr. Home, in reply, 'that your Royal Highness will pardon me for saying that such an inquiry ought not to be made of the spirits. It is their office to supply us with spiritual knowledge, not to satisfy curiosity about worldly concerns.'

"'You are quite right, Mr. Home,' replied Prince Luigi. 'And I thank you for speaking so plainly.' A reproof and a reply which, considering the circumstances, were equally honorable to the medium and to the Prince."

In this admonition there is implied no condemnation of professional mediumship. Robert Dale Owen was a supporter of public mediums, and his works contain many accounts of his experiences through their powers. What it does condemn is worldliness and the money-craving motive that is too often permitted to supplant the higher motive which would self-sacrificingly place within reach of the world heaven-born gifts. Being a man of the world, he could not fail to recognize that "the laborer is worthy of his hire." The prostitution of mediumship by its possessor and patrons, not its kindly and judicious exercise, did he disparage. All Spiritualists should recognize that, from a spiritual standpoint, it is the motive back of every act which brings the blessing or the bane, and surely an undue longing for pecuniary gain, as the dominating impulse is intrinsically mean. This sordid passion, the abomination of the times, will prove a blight wherever it is given hospitality, but especially in practical Spiritualism, where the most secret wish and thought are all-potent factors, does it ultimate in certain demoralization and destruction. The records justify the warning.

The desire for spiritual advancement and development may, like "vaulting ambition," "o'erleap itself," by an impatience to transcend natural bonds of restriction. The state of angelhood, or the ability to comprehend the esoteric mysteries of life and the hereafter, may be achieved only by submission to the conditions and environments of mundane existence, and cannot be hastened by undue philosophical cogitation or through emotional ecstasies. Upon this point the subject of this sketch has suggestively written:

"The most experienced Spiritualists believe that no one, though actuated by the purest motives, can abandon himself to influences from the next world exclusively and throughout a long term of years (for instance, as Swedenborg did) without risk of serious injury, and without imminent danger of being, more or less frequently, misled. Secularism is lamentably in error when he teaches that it is the part of wisdom to live here without taking thought or seeking to fit ourselves for a hereafter; but, on the other hand, it is true that earth-life and its duties are an indispensable preparation for our next phase of being. Each world, like each age of man, has its own sphere, with appropriate duties, to be fulfilled with reference one to the other, but not to be interchanged. If, in infancy, dreaming constantly of manhood and its privileges, we neglect the culture and pursuits which pertain to childhood, we shall suffer for it in our adult

years; and it is doubtful whether any development in the next world can fully compensate for neglected opportunities of improvement and usefulness in this. If, while here, we do not habitually avail ourselves of such opportunities, it may be assumed as certain that we shall die at last, like hermits after a barren life in the desert, utterly unfitted for our future homes.

"Again, exclusive devotion to meditations, or to spirit influences, connected with the next world, gives birth to Spiritualism, as in Theology, to a vague and heavy literature, in which common sense has small part."

The wisdom of these remarks must be recognized by all who have observed the tendency of many in the ranks of Spiritualism and Occultism to confound volubly with depth of thought.

Sometime in the very dim future, away beyond the horizon of prophecy, science may evolve from the innermost depths of sub-consciousness, by a painfully scientific method, the acknowledgment of the fact of spirit communion. In the meantime a duty devolves upon those who, by other methods, which, while not so deliberate, may be quite as accurate, have arrived at the knowledge of this possibility; they are obligated to place the truth before the attention of their fellow-men in such manner as will be most likely to afford benefit to all who can be brought to accept thereof. In regard to scientific investigation of spirit manifestations, Mr. Owen wrote as follows:

"Let not exception be taken to it if it appear that such researches have been chiefly prosecuted, at the outset, in a somewhat unmethodical or rambling manner, and under the leading of volunteers untitled by learned societies."

"This may be for the best, even if in one point of view it is to be regretted. It may be for the best, even though it must be admitted that, among the names of note in the regular ranks of science, there are men who, of all others, are in some respects best fitted here to head the advance and obtain for us, if they would, trustworthy results."

"In some respects. For in alleging the peculiar fitness of distinguished scientific men to investigate a subject like that under consideration, the opinion is to be received with considerable allowance. Physical science and vital science alike disclose a great class of phenomena; the one distinct, even wide apart, from the other. Both, indeed, are subject to fixed and universal laws; the reality of both must be judged according to the same acknowledged canon of evidence. But the laws of physical science apply to inorganic matter, that has no nervous system to be soothed or excited; no consciousness to warm under kindness, or suffer from rude offence; no sense of wrong to be outraged by unjust suspicion."

"The laws of vital science, on the contrary, govern animate agencies of delicate and sensitive and changeable organization. The materials for experiment are of two entirely different classes, and must be treated accordingly. Faraday as electrician, Herschel as astronomer, Liebig as chemist, have been studying laws under which the results to ensue or to be produced at any given moment, on any given substance, can be rigidly controlled or predicted; laws which are the fit objects of mathematical calculation. The habits of rigorous investigation acquired by such men are invaluable; but yet, if they fail to bear in mind what an element of diversity and variability, vitality involves; and if they carry with them into investigations undertaken in the province of organic life the same purely materialistic and unconditional standard which they have been accustomed to apply within the domain of physics, they are liable to go far astray and to miss satisfactory results."

"Then, again, whatever the qualifications of the ablest leaders in science, they do not usually esteem it their vocation to lead the vanguard on an occasion like this. They abandon to untrained experimentalists, an unpopular field. Or, if they speak, it is to give us prejudices only. For if prejudice, as in etymological strictures it must, be construed to mean a judgment formed before examination, then must we regard as prejudices his opinions, however true, who has neglected to weigh them against their opposites, however false."

From students who devote themselves exclusively to physical research, we must, as a general rule, expect this. They regard an ultramundane field as outside of their jurisdiction. The theory of intervention from another sphere of being—the idea of spiritual phenomena—is alien to their pursuits, and cannot win the scientific ear at once. The growth of any new-born hypothesis, so startling in character, resembles that of a human being. During infancy its suggestions carry small weight. It is listened to with a light smile and set aside with little ceremony. Throughout its years of nonage it may be said to have no rights of property, no privilege of appropriation. Proofs in its favor may present themselves from time to time, but they are not deemed entitled to a judgment by the rules of evidence; they are listened to as fresh and amusing; but they have no legal virtue; they obtain no official record; they are not placed to the credit of the minor. An adolescent hypothesis is held to be outside the limits of human justice."

"But is nothing, therefore, to be done? Because men, with a hard-won scientific reputation at stake, will not peril it in such an inquiry, are others, more hardy if less well-trained for the task, to hold back?"

"I have put that question to myself and have answered it in the negative."

One peculiarity of Mr. Owen's method of research was that he would never invoke any particular spirit, always waiting for whatever spirit might wish to communicate with him to announce its presence. "I have never, on any occasion, evoked spirits," he writes, "deeming it wisest and best to await their good pleasure."

This may be considered extremism, and is indeed a very difficult resolution to carry out, for it makes necessary a passivity of mind well-nigh impossible of realization. Who, being convinced that he was about to commune with the dead, would be able to prevent his memory from recalling to mind some dear one gone before? and this recollection irresistibly forcing itself upon the mind would in itself in many instances be equivalent to an invocation uttered orally. However, this principle has more than one point in its favor, prominent among which is that persons would in that way be hindered from giving way to the temptation to "call up" the spirits of the "mighty dead," a practice always fraught with danger, and the fruitful source whence has emanated much of the fanaticism so abhorrent to both judicious believers and scornful skeptics.

Of the organization of man he wrote as follows:

"Facts appear to favor the opinion that man is composed, first, of an earthly or natural body, visible to us, and which, subjected immediately after the death change to the chemical laws which govern inanimate matter, rapidly decays; second, as St. Paul alleges, of a spiritual body, and issues from it at the moment of death; third, of a soul, as to which we have no evidence that it ever appears or exists except in connection with the spiritual body. According to this view, we must regard the denizens of the next world as men disembodying of the natural body; the soul and the spiritual body surviving the death change. It is an opinion fortified by all we hear on the subject through ultramundane sources, that the spiritual body exhibits a close resemblance in form to the natural body. There seems good reason why we should think of our departed friends not as impalpable shades, but as real, individual personages, whom we shall recognize at sight, in another world, even as we recognize them ere while in this; their forms, perhaps, gradually becoming more felicitous expressions of a gradually ennobled individuality. This spiritual body is not usually visible to human sight. Those only can see it to whom, as Paul has expressed it, the power of 'discerning of spirits' is given. Naturally-gifted seers undoubtedly

see the spirit—that is, the spiritual body animated by a living soul."

The following is an epitome of the quoted author's attitude toward ecclesiastical Christianity:

"We must discard—  
'Belief in every phase of the Infallible, in connection with any religious matter whatever.  
'Belief in the Miraculous, past or present.  
'Belief in the right of Persecution; whether by ecclesiastical excommunication or social outlawry; whether by employment of rack and fagot, or by suborning public opinion.  
'Belief in the *Exclusiveness*, as applied to any church or sect supposed to be God's favorite.  
'Belief in a *Finality*, as found in any branch of knowledge, including religion.  
'Belief in Vicarious Atonement, in Imputed Righteousness, in a Personal Devil, in an Eternal Hell and in Original Depravity."

"It may be added—though this is a Protestant rather than a Roman Catholic error—belief in the saving efficacy of faith without works."

"There remains another duty, as imperative. If, misled by a wholesome spirit of condemnation, we have rejected certain valuable tenets of the Old Faith, because the form in which they appeared pleased us not, we ought to re-consider our rejection. Great truths are often covered up in unseemly garb. Let us reflect whether we may not properly admit our belief. Not in a Purgatory of flames, whence sinners are rescued by virtue of the church's intercession; but in a state of progression, intermediate between the life which now is and the higher phases of another."

"Not in the Intercession of Saints, for we need not holy men to remonstrate in our favor with God, as some of the Jewish prophets of old assumed to do; but in grateful reciprocity of such guardian aid and wise counsel as there may come to us from the denizens of a better world."

"In the efficacy of paid masses that find favor in God's sight, and induce him to release from suffering in penal fires those to whose benefit these ecclesiastical ceremonies inure, but in the influence of fervent prayer, offered here below, to aid a soul struggling upward to the light, whether the struggle be on our earth or in that other life a supplement to this, where a spirit laden with sin equally needs, ere it rises to better things, effort and repentance."

It was Mr. Owen's conviction that the modern spiritual manifestations are deliberately designed, for a certain purpose, in Higher Realms, and in this connection he wrote:

"I consider this the more probable because it is apparent that moral and spiritual progress has not in modern times kept pace with intellectual and material. But ability, mental or physical, is a doubtful good if these lack an ethical and religious element to give beneficial direction to it."

"Nor do I see how such a civilizing element can manifest itself in full power—can prevail against error and vice, can dominate our race—without the aid, not of a vague belief adopted from written creeds, but of a living, abiding, fervent conviction (such as sense-evidence brings home) that there is a better world where all earthly thoughts and deeds, how secretly concealed soever here, shall unfailingly bear their appropriate fruit; ill-feeling, ill-doing infallibly entailing sorrow and suffering; well-feeling and well-doing as inevitably bringing about an after life of satisfying happiness such as it is not given to us here to conceive."

Robert Dale Owen, who so self-sacrificingly devoted his best endeavors and his ripest years to the intelligent scrutiny and clear exposition of the revelations of the New Dispensation, in spite of all the disheartening obstacles which ignorance, prejudice, sordidity and charlatanism offered to his labors, is now reaping the rich harvest of his "well-doing" in that "after-life of satisfying happiness"—not the least satisfactory part of which, we doubt not, is the continuity of those efforts he so ably and earnestly began in this life of turmoil and trouble.

Perhaps it may not be considered amiss for the compiler of these desultory sketches to here insert the answer he received not long since from Prof. Kiddle, through a lady possessing fine mediumistic powers, to a question in regard to the present work of the spiritualists' pioneers in behalf of the cause they so earnestly toiled for while in earth-life.

The answer was presented to the lady's mind in the form of a picture. She saw a magnificent building—a temple of exquisite beauty, differing from and transcending any style of earth's architecture. The Temple of Harmony, she said it was. Many paths there were leading thereto, overhanging all of which, however, black, lowering clouds of discord and strife were seen, obscuring the full glory of the beautiful structure, sometimes entirely obliterating it from her vision.

For the dispersion of these miasmal obstructions are the arisen brothers striving. May we, each and all, earnestly lend our assistance to their disinterested exertions, so that a glorious consummation may be speedily reached!

## "What Is God?"

Synopsis of a Lecture given to the First Association of Spiritualists in Philadelphia, Pa., Feb. 10, 1895.

BY ABBY A. JUDSON.

(Reported for the Banner of Light.)

As the finite mind has reached toward its infinite source, so have different conceptions of Deity been evolved. The esoteric philosophers of ancient Egypt conceived of an active principle, a passive principle, and of all creation as the result of the blending of the two.

To the common Egyptian mind these principles were personified by Osiris, Isis and Horus, and this seeking for persons resulted in idolatry. Socrates said, "What God is, I know not; what God is not, that I know: he is not Jesus." In the same spirit we may say that God is unknowable by the finite mind, but certainly he is not the jealous, wrathful personality called the Jewish Jehovah. To the esoteric Jewish mind, however, God was presented by the expression, "To have always been in the past, to be in the present, to be forever in the future." Pope's conception, "Whose body nature is, and God the soul," is clear and well put. John's axiom, "God is Love," is true, in that Infinite Life, in progression, seeks the betterment of all its offspring, and thus expresses love forevermore. Involution and evolution work in eternal past and in eternal future. The unconditioned life works through finite beings. As finite beings work out the germ involved in their individual entity, they apprehend better the laws of nature, and apply better the forces of nature, and through them the progression of the race is promoted. Edison does a noble work in this direction. Zoroaster, Buddha, Socrates, Jesus and Emerson thus worked the spiritual progression. The unconditioned used them as its instruments, and they evolved what was involved in them. All, to greater or less degree, do the same. Each should seek control of self, an understanding of natural law, and to harmonize himself with that law. In that way he rises, and becomes a better agent of the infinite.

The intense suffering all over the country the past week was not because an omnipotent personality did not love its offspring. It was because those mighty instruments who worked to bring this world into form, after Mars had been evolved, did not work in perfect harmony. Their dissonance caused the equinoctial to depart from the ecliptic, and physical agony to countless myriads has been the result. Let us then become one with God, one

with universal law, and then we shall help to make instead of helping to mar the universe of spirit and matter.

In the evening Miss Judson's subject was "The Nature of Death." Showing that the word disintegration should be substituted for death, and that it applies only to the form, and not to the real ego, the soul; she described the way in which the soul in its spiritual envelope frees itself from the physical body, and becomes fitted for the finer vibrations that characterize spiritual existence. We are not dematerialized by death; we go on living under nature's laws; we dwell here and now in the lowest stratum of the spirit-world, the death of the body frees us to enter the next stratum, and the process thus begun will continue. Death is thus robbed of all its terrors. It becomes the garlanded gateway to a freer life. Miss Judson proved her positions by the sayings of Paul, by the enlarged vision of those who "discern spirits," by the countless facts and phenomena that form the basis of the spiritual philosophy and by the reason and nature that underlie the constitution of the universe.

Philadelphia Spiritualists have a rich treat in listening to Miss Judson. In her rare courage and absolute sincerity are combined with a winning, persuasive manner, and an expressive voice. Easy and natural, she expresses the deepest truths without pomp or affectation. Her exalted moral character, as well as her intelligent comprehension of spiritual truth, will fit her to "allure to brighter worlds and lead the way."

Let all Spiritualists who meet her personally combine to sustain her, so that her physical strength may be long continued, and she be able to carry on the work that the angels are doing through her for humanity!

## Don't Put it Off.

The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system, as the body is now peculiarly susceptible to benefit from medicine. The great popularity attained by Hood's Sarsaparilla, owing to its real merit and its remarkable success, has established it as the very best medicine to take in the spring. It cures scrofula, salt rheum and all humors, biliousness, dyspepsia, headache, kidney and liver complaints, catarrh, and all affections caused or promoted by low state of the system or impure blood. Don't put it off, but take Hood's Sarsaparilla now. It will do you good.

## In Memoriam.

W. J. COLVILLE'S TRIBUTE TO THE LIFE-WORK AND CHARACTER OF J. J. OWEN.

On Sunday, Feb. 24, during the afternoon services in the First Spiritual Temple, Exeter, corner of Newbury street, Boston, Mr. W. J. Colville paid the following cordial tribute to the memory of J. J. Owen, whose recent translation has called out the warmest words of appreciation all over the Pacific Coast, where Mr. Owen was for many years an active journalist, an able lecturer, and a true philanthropist.

It was in connection with *The Golden Gate*, a first-class weekly paper devoted to the interests of Spiritualism, and all phases of liberal thought and broadness of practical reform, that this noble, gifted man endeavored himself most strongly and ably to the communities among which he lived and wrought. His editorial in that journal created such a widespread interest, that in answer to the public demand a large percentage of them were collected and published in a beautiful book entitled "Spiritual Fragments." This work, which ranks very high, is brimming over with beautiful sentiments, noble ethical teachings, and sound, logical reasoning upon an immense variety of themes of the highest interest.

The author's style is somewhat Platonic and Emersonian; it is terse and enigmatical in the extreme, so much so that sentences often suggest volumes, and the reader is led by the line thought so tellingly expressed to lay down the book after reading a few sentences, and allow the spirit of meditation to take full possession, and lead the thinker out upon an ocean of ideas suggested by some simple, forcible remark.

Mr. Owen's personality was commanding and impressive, far beyond the ordinary. He was of heroic build, military in bearing, and with all the best qualities of the valiant soldier directed into channels which make for peace. A rarer, sweeter, kinder nature we have never met. Power and gentleness were in him so wonderfully blended that his unusual vigor of mind and body provided a tower of strength and sense of great security to weaker natures, who never sought protection at his hands in vain.

A strong lover of equity, hating deceit in any form, and dowered with exceptional analytical power, he was a Spiritualist of a truly grand type. In few men have heart and head been so singularly blended. In his domestic life, with his talented wife, Mattie P. Owen, who survived him, he was the loyal, devoted husband, faithful companion and unfailing friend.

A very charming feature of the literary career of this distinguished man was that he and his wife worked together at all times, and seemed to perfectly agree in all things. If they differed, it was but to harmonize the special tone and color of the work of the one, adding volume and richness to the efforts of the other.

In 1886, when a mighty tidal-wave of interest in spiritual matters generally swept the Pacific Coast, bearing all before it, it was very largely to the indefatigable exertions of the editor of *The Golden Gate* that the best platform utterances of that eventful period in California's history, and a faithful record of the great meetings then held, reached the reading masses.

Five years ago *The Golden Gate* was discontinued, and Mr. Owen became editor of *The Better Times* of San Jose.

In his later as well as in his earlier efforts, he was ever true to the noblest ideals, and succeeded in making the secular press the mouthpiece of those exalted and ennobling sentiments which he not only inwardly cherished but outwardly expressed in a life of singular nobility and fearlessness. His works are his monument; what he has thought, said and written, will remain to do him honor when generations shall have sped their course.

His career as a journalist was so noble that it is no exaggeration to say that he is a model for all young men entering the journalistic profession, which, in these days of the mighty printing press, is assuredly second to none in its vital influence upon the lives of men and women is taken rightly into account.

After all that can be said of him has been uttered, nothing is more expressive of himself and his achievements than the motto, "Semper Fidelis," for fidelity and loving sympathy characterized this nature's nobility at every turn.

Now we see him as he is, and rejoice that he has only dropped the mortal husk of life while the blessed soul lives and works on in the conscious realization of the good his life-work has accomplished, and this is his best reward.

A cable dispatch in *The New York Herald* says that the young Khedive of Egypt has signed a marriage contract with the young slave girl who bore him a child a week ago, and adds that the surprise is felt, because it "was expected he would follow the European custom." Pray, what is the custom of Europe in such slave-girl cases?—*The Boston Traveler*.

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Written for the Banner of Light.  
**WHAT GREETING?**  
Our Artist Sister, Clara H. Banks

BY FRED L. HILDRETH.

They tell me that a summons came across the sea  
To one we loved, and that the way was far  
Was opened wide by hands of angel friends,  
That her fair bark might cross the "harbor bar."  
Who stood upon the shore and gave her cheer?  
Who laid the laurel on her weary head?  
I know while here she planted many a flower  
That bloomed though dead hearts, doubtless, deemed  
them dead.

Sister, we twine no cypress round thy onward course,  
But like the wild bird's song upon the morning air  
We weave of brightest, sunniest thoughts a wreath  
To leave within your homestead. Shall you care,  
If some hand brings a bud in place of full blown  
flower?  
Methinks 't were all the same in later years;  
You know we wait our soul on with a sunny smile—  
While in the elder day it seemed more meet with  
tears!

How was the landing? did your tired feet  
Tread paths of flowers damp with heaven's dew?  
We loved you for the good you did mankind.  
Where wondrous truths were born we found you  
true  
To speak your highest thought; should praise or blame  
Fall on your fearless head, yours was no shrinking  
heart  
To faint beneath summer's heat or winter's chilling  
winds.  
Good cheer! brave soul, you nobly did your part.

"Good night," my friend! I never say "good bye."  
The path wherein you tread all incomplete may be,  
Along that way mine eyes see many an unbloomed  
bud;  
Yet far across life's wondrous unknown sea  
The winds from spirit-lands may fill your sails;  
Waiting your bark on toward an "open door"  
Betwixt the world of souls and this dim mundane  
sphere.  
We breathe your way with love—and bid you "au  
revols!"

## Glints from our Foreign Exchanges

Translated for the Banner of Light,  
BY W. N. EAYRS.

[From Revue Spirite.]

Mr. C—'s Story.

"The following is an account of surprising occurrences. Mr. C—, who has given it, and whose full name we will give to those who desire it, is engaged in business of great magnitude and importance, and is in all respects an excellent witness. He says:

"Eight years ago I had at my own house several experimental sittings for spiritual phenomena, and obtained the usual results. This decided me to endeavor to go to the bottom of the matter, and I had many sittings with friends and with professional mediums.

I was firmly convinced that the results that we obtained were not in any way due to the direct action of the medium; I was not, however, convinced of the supernatural character of the manifestations, and I realized that it was impossible to give to my conviction as to the agency of the medium a solid foundation if I did not obtain similar results in a circle composed only of my intimate friends, without the presence of a professional medium and in conditions that made all imposture impossible. The opportunity soon presented itself. I was living at Lowestoft with my wife, a young lady, and a gentleman who was an old and intimate friend. We resolved to see what we could get. All these persons, and particularly my wife, were skeptical, and inclined to make fun of the matter.

We installed ourselves accordingly in a drawing-room on the first floor; the door was shut, the key in my pocket. The gas was lowered, but the full moon, shining through the windows, made the room light enough for us to see each other and to distinguish clearly the objects around us. I call my friend F—, and the young lady Miss A—.

A— was touched on the face and hands. F— asked that a book should be brought to him, and it was instantly done: from the other end of the room one was thrown to him. His chair was violently drawn from beneath him, and while he was holding my wife's hand, he was thrown to the floor, but without noise and without doing him any harm. When we raised the gas we found that he was in a trance. The book was upon his knee, in a position that the law of gravitation would not permit; his watch, and a ring that he wore on a finger of the hand that my wife was still holding, were at the other side of the room, and a little key that was attached to his watchchain had disappeared. In a few minutes he came to himself; he believed that he had been sleeping—remembered nothing that had happened; nor did he know that he had been thrown to the floor. Lights had appeared during the whole sitting, and once my wife had about her neck a large necklace of flames.

The following night my wife asked for a book; one which was at the bottom of a pile was brought to her. She then requested that the key that had been lost the night before should be returned. It was immediately thrown upon the table before her. F—, who had been exceedingly annoyed by what had occurred to him, left the table, and sat by the window, in full sight of us all. The form of a woman clothed in black appeared, and glided gently behind me. It passed to F's chair, that had remained near the table, shook it, and then approached my wife, who, feeling the hands of the apparition laid upon her, cried out loudly. We all saw the apparition distinctly, except F—, who sat looking out of the window.

I asked him to rejoin the circle; he did so, and asked for some flowers for the ladies. Immediately two bunches of hot-house flowers, freshly-cut, were placed before them.

F— sat with his feet about the feet of the chair to prevent its being drawn away from him. He wore Wellington boots. Suddenly he cried out, "They are taking off my coat," and was thrown to the floor. His coat was off, although my wife was all the time holding his hand firmly in hers; his boots were on a sofa ten yards distant, and his handkerchief likewise had been taken away, and tied in knots.

After we had resumed our places, F— asked for something to be brought from his house. He became greatly agitated, and went into a trance, and a photograph of a young woman was placed before him on the table. My wife took it, and when he had regained consciousness, to do which took fifteen minutes, she showed it to him. He put it into his pocket, burst into tears, and said, "I would have given anything in the world rather than that should have happened."

The photograph was the only existing por-

trait of a young girl to whom he had been betrothed. He kept it in an album, in a drawer, which was secured by a double lock, in his room at Baywater. We went to his house to satisfy ourselves; the photograph was not in the drawer, and his wife who did not know that we were having sances, said that there had been in his sleeping-room a terrible noise, so loud that every one in the house asked the cause of it.

My wife then asked him to show her the photograph; to his consternation he discovered that it was not in his pocket. It had mysteriously disappeared, and F— becoming painfully agitated, we resolved to discontinue the sances then and there. But he was so distressed by the loss of the photograph, that the next day my wife proposed that we should have one more sitting in order to try to recover the lost picture.

At this sance F— asked for fruit or flowers. Flowers were brought, and also some apples, the only fruit of the season that we did not have in the house. My wife then asked for something. F— was immediately thrown to the floor, and there upon the table appeared the photograph lost the night before. Instead of regaining his consciousness as rapidly as usual, F— remained for five hours in a state bordering on delirium. He recovered at last, but was very weak. The next day he asked my wife to destroy the photograph, and it was burned in the presence of us all.

During these sances, no imposture was possible. The four who took part in them were incapable of any deception or trickery, and there was no inducement for any mystification.

### Experiences in Telepathy.

[From Psychische Studien.]

Dr. Carl du Prel relates these instances of experiences in this interesting department of psychical research:

"Frau Elgie, when in Cairo, was suddenly aroused from a deep sleep, and thought that some one had called to her. She partly arose, and saw, by the light of the moon, the form of an old friend, whom she knew was in England, so distinctly that she distinguished every detail of his dress—among other things the onyx buttons which he usually wore. The form seemed to be desirous to speak to her, but pointed only to the other side of the room. There Frau Elgie saw that her young traveling companion, who was sleeping in the same room, had also arisen, and was looking with an expression of terror at the form, which shortly after disappeared. The description which her companion gave to Frau Elgie of the form she saw it, agreed exactly with the one that Frau Elgie had seen."

The thought came to both that the friend was perhaps dead—but such was not the fact. Some years later Frau Elgie met her friend again, and questioned him about his occupations. She learned from him that, being greatly troubled in mind to decide whether he should accept a position that was offered to him, he had earnestly wished that he could get her advice upon the matter. The time of his great desire to do so, corresponded to the hour when he was seen at Cairo.

Herr Wilson fell asleep on the 19th of May in his office at Toronto. He dreamed that he was in Hamilton, forty miles distant, and there called at the house of a lady, who was not at home. He asked the servant who met him at the door for a glass of water, and received it. A few days later the lady wrote to a friend in Toronto and requested her to ask Mr. Wilson to leave his address the next time he came to Hamilton, for he had on the 19th of May been at her house, had taken a glass of water, but had left behind only his compliments.

Mr. Wilson, who had not been in Hamilton for more than a month, and remembered that on the stated day he had fallen asleep in his office, told his servant of the curious circumstance, but begged him to say nothing about it. Some time later he was at the lady's house in Hamilton, in company with several friends. Two servants, when asked whether they recognized among the gentlemen the former caller, pointed immediately to Mr. Wilson.

The poet Hermann Allmers writes: "My grandfather, the reverend Herr Biederweg, in Sansteds, near Bremen, had a young brother who was traveling toward Lisbon. Owing to the failure to receive any news from him, my father was in great anxiety about him."

As he and another brother were sitting one day in an arbor, and talking earnestly about the absent one, they both at one time suddenly started up from their seats and cried out, "Why, there he is!" but the apparition vanished.

It was learned afterward that at the same hour, and, allowing for the difference in time between Lisbon and Bremen, at the same minute, the brother in Lisbon had fallen into an open cellar, and had been taken out unconscious."

### March Magazines.

St. Nicholas.—The most important feature is a new Jungle Story by Rudyard Kipling, "The Klug's Aukus"; Prof. Brander Matthews contributes a sketch of Hawthorne to his series of studies of great American authors; Prof. Hjalmar Hjorth Boyesen, in "The Boys' War," has a story of boy life in Norway; the serials by Howard Pyle, Albert Stearns, Jessie M. Anderson and Elbridge S. Brooks, have interesting installments. Prof. W. T. Hornaday writes in his usual lively style of "Br'er Rabbit and His Folks." Palmer Cox lets the Brownies have a run in Texas. There are poems by Harriet F. Blodgett, Robert F. Roden, Frederick B. Opper and Thomas Tapper. The Century Co., New York.

SCRIBNER'S.—The History of the Last Quarter Century in the United States, by E. Benjamin Andrews, President of Brown University, is the principal article of the current number. It will be continued through the year. The first installment begins at "The Close of Reconstruction," and is very interesting. The illustrations are numerous. "A Circle in the Water," is a story by W. D. Howells, to be concluded next month. "The Art of Living," by Robert Grant, treats of housefurnishing and the commissariat. "Hughes" is a story by Rhodes MacKnight. Samuel Parsons, Jr., tells how to bed plants. Noah Brooks writes, "When Slavery went out of Politics." F. B. Sanborn contributes an article, "Thoreau's Poems of Nature." Abbe Carter Goodloe begins stories of girls' college life with one entitled "Revenge." George Meredith continues "The Awakening Marriage" with a good deal of interest. "Orchestral Conducting and Conductors" is by Wm. F. Apthorp. There are poems by William Morton Fullerton, Ina Coolbrith, Charles B. Goring, J. Russell Taylor and W. W. Campbell. Charles Scribner's Sons, New York.

THE CENTURY.—There are a number of special features in this issue. A rare and interesting portrait of the Empress Josephine, and other illustrations of Prof. Sloane's life of Napoleon. There is the first of three papers by Miss Harriet Waters Preston of a new field of travel, entitled "Beyond the Adriatic"; a paper on the late Jean Carrière, sculptor and potter;

**FREE** A Valuable Book on Nervous Diseases, by Dr. H. H. KONG, FORT WAYNE, IND., Dec. 22.

Noah Brooks's reminiscences of the conventions of 1864, which nominated Lincoln and McClellan; Mrs. Harrison's novelette, "An Errand Woof"; a quiet installment of Mr. Crawford's "Casa Braccio"; There is also a paper on "The Horse Market," by Henry Childs Merwin, of interest to lovers and buyers of horses, and a vigorous protest by Mr. H. C. Bunner against the form of "Cheating at Letters"; also the usual miscellany in the departments, including this month a story in not-too-difficult Chinese dialect, entitled "Chan Tow, the Highrob," by Chester Bailey Fernald; three fine sonnets, by Edmund Clarence Stedman, William Prescott Foster and Henry Jerome Stockard; and short stories by George A. Hibbard and Harry Stillwell Edwards. The Century Co., New York.

THE LADIES' HOME JOURNAL.—The opening article is "Mrs. Shakspeare," by Dr. Wm. J. Rolfe, which is followed by "The Three Miss Merritts," by Jeanette H. Walworth; "The Family of a Humorist," describing the home life of Bill Nye, by Augusta Prescott; "A Minister of the World," by Caroline Atwater Mason; John Kendrick Bangs, in "The Paradise Club," treats of "A New Field for Woman"; Mrs. Burton Harrison writes of "The Small Courtesies of Social Life"; Rev. Charles H. Parkhurst, D. D., treats of "The Unit of Society"; Maria Parloa has an article on "Rural Life in France"; "My Literary Passions" is concluded, by William Dean Howells; Ruth Ashmore, Isabel A. Mallon, Emma M. Hooper, Eben E. Rexford and Emma Haywood maintain their several departments with marked success. The Curtis Publishing Co., Philadelphia, Pa.

CASSILL'S.—Principal among the papers are "Some Royal Pets," Arthur Fish; "Mr. R. L. Stevenson as a Samson Chief," W. H. Triggs; "Boss 'Tee at Oldby"; "Commencing in the Commons," A. F. Rollins; "Joe's Rascality," Grant Allen; "A Real Underground Country," M. Betham-Edwards; and the serial "The Voice of the Charming." The departments are well maintained. The Cassell Publishing Co., New York.

ST. LOUIS.—The contents of the last issue are: "Mount Lowe," A. A. Chevallier; "I Don't Know," Mattie S. Cook; "The Return," George W. Gerwig; "Relieved by Discovery," James F. Pitts; "A Chapter from the Life of a Pilgrim," Helen Lyden; "The Three Loves," Caroline C. Kunkely; "Nora's Tramp," Ella Hilderbrand; "A Tale of the Spirit-World," Louis W. Jones; "Some Christmas Violets," Henrietta Jacobs. There are poems by John P. Campbell, Leigh Gordon Gilvue, Mrs. C. K. Smith and Margareta R. Travis. The departments are all well sustained. T. J. Gilmore, 2819 Olive street, St. Louis, Mo.

RECEIVED.—THE NEW AGE, a magazine of spiritual knowledge and psychical research. (January.) Alex Duguid, Edinburgh. THE COMING DAY. Edited by John Page Hopps, Williams & Norgate, London. MISCELLANEOUS NOTES AND QUERIES, S. C. & L. M. Gould, Manchester, N. H.

### A Delicious Plum Pudding.

Pick and stone one pound of the best Malaga raisins, which put in a basin with one pound of currants (well washed, dried and picked), one pound of good beef suet chopped not too fine, three fourths of a pound of white or brown sugar, two ounces candied lemon or orange peel, two ounces candied citron, six ounces of flour, and one fourth pound bread-crumbs, with a little grated nutmeg and salt. Mix the whole together with eight whole eggs and a little milk. Have ready plain or ornamental pudding-mold; well butter the interior. Pour the above mixture into it, cover with a sheet of paper, tie the mold in a cloth, put the pudding into a large stewpan containing boiling water, and let it boil quite fast for four hours and a half; or it may be boiled by tying it in a pudding-cloth well floured, forming the shape by laying the cloth in a round bottomed basin and pouring into it. It will make no difference in the time required for boiling. When done, take out of the cloth and turn out upon your dish; sprinkle a little powdered sugar on it and serve with this sauce: Put the yolks of three eggs in a stewpan with half a cupful of powdered sugar and a gill of milk. Mix well together, add a little lemon peel, and stir over the fire until it becomes thick—it must not be allowed to boil. Flavor to taste and serve very hot.—March Ladies' Home Journal.

### Women Must Sleep.

If they only could sleep eight hours every night and one hour every day— Their freshness and beauty would continue to the end.

Years would be added to their lives.

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In the spring changes always take place in our systems which require attention. There is a tired, languid feeling, a depression; the digestive organs become deranged; the blood is bad, causing the complexion to become affected, and the person feels an inability to work.

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### RECEIVED FROM ENGLAND.

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Manure and Weather Tables, etc.  
A Calendar for 200 years.  
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Stamps, Taxes and Licenses.  
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Scales of Taxis, etc.  
Pawnbrokers' Regulations, Marriages, Annuities, etc.  
The British Empire, Foreign Food Imported, etc.  
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Prime Ministers, Digestion and Nutrition Tables.  
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Value of Minerals, Population, etc.  
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## A New Volume.

The current issue of the BANNER OF LIGHT begins Volume Seventy-Seven. We incline to say little on the subject of its ripened age, to which its subscribers and patrons have materially contributed, leaving that to the reflections of those who associate its weekly perusal with the tenor of their lengthening lives and the accumulations of their yearly experiences. Yet it is a wholesome gratification to recur to the passing months and years as they have come and gone for us all, and to thoughtfully review the events that combine to make up the warp and woof of our human existence. It has indeed been an era of changes and developments in the world's history since THE BANNER heralded its allotted service to the waiting public. Men and dynasties have undergone an entire revolution. What was regarded as fixed and permanent exists no longer. The fabric of many a high hope has dissolved like a baseless dream. What was expected has failed to appear, and prophecy itself has been in fault.

The world learns everything it needs to know when it has committed the lesson taught by law carefully to memory, and turned to the task of obeying its plain requirements. Spiritualism, spiritually estimated, came to proclaim this great truth of the supremacy of law, and to teach the necessity of paying constant obedience to it. There is no revolution, no reform, no amelioration, no progress, in fact, which it has not made its own distinct and special work. It comes not to gratify the curiosity, and make answer to hard questions concerning the future, but to open the heavens for a larger and clearer illumination to waiting and watchful humanity; not to dissipate the enveloping mists that hide the face of fortune from our view, but to reveal the spirit by whose silent power all fortune is subordinated and re-created according to the needs of harmony and abounding life. It is in this spirit that the BANNER OF LIGHT entered with an inspired confidence upon the service it felt called to perform, and has faithfully heeded the calls of its meaning voice since its allotted mission began. And for almost forty years of sunshine and storm it has remained constant to the power from which issued the summons for its birth.

So it becomes of small importance to foreknow any part of that future which is never other than a continuing present. Enough to know all the while that we are cared for by the all-embracing power of love, for whose lids there is neither slumber nor sleep. Eternity is here and now as much as it ever will be in some vast hereafter and in an infinity of space. Therefore let us perform our work with cheerful alacrity, believing all things, trusting all things, and hoping all things. We are all of

us but figures in the great weaving constantly going on in life's loom. We have only to do what it is told us to do, in order to extract from our obedient activities the divine meaning which it is our part to discover. We are Spiritualists only as we recognize this secret law of life that is ready at all times to disclose itself to our attentive observation. It is for the elevation and enlargement of life that Spiritualism exists for us, not for the mere quest of the solution of riddles, the feeding of curiosity, or the vaunting of a superior intelligence. It is indeed the New Gospel unto salvation. In it are contained, not foretellings and widening views of life's landscape merely, but the hopes of mankind for the regeneration of the world. In such a belief we confidently open the Seventy-Seventh Volume.

## Works Transcend Faith.

Taken at its very best, merely creedal theology is only the daughter of mythology. It makes man the centre of the universe, and in all things adopts the personal point of view—personal wants, fears, weaknesses and hopes. Such theology thrives best before knowledge began to increase and spread. Its divinities are nothing above the human in regard to affections and emotions, and in other ways only in respect of power. Upon this little planet, this almost invisible corner of the universe, theology has located the theatre of all the celestial powers, regardless altogether of their operations in and among worlds of which as yet we have no cognizance.

And again, theology, as we know it, acknowledges but one of the great religions of the world to be of divine origin. The rest it ascribes to human invention, and therefore denounces them as falsehood and superstition. A larger knowledge, which theology would of course suppress by every means in its power, recognizes the existence of other religions beside Christianity. It recognizes Buddhism, Judaism, Mohammedanism, and the polytheisms of Egypt, Greece and Rome, as no less religions than Christianity. It does not shut its eyes to the fact that Buddhism is to-day the religion of two-fifths of the world's population. It understands perfectly well that all the great historical religions, one after the other, are the outgrowth of the religious instinct in man, and consequently are a permanent part of his nature.

Now in the light of knowledge, which must be conceded to be only true, and therefore the only divine light, all these human religions are true, one as much as the other. That is to say, they all alike minister to the needs of the race. They in turn express and embody the imbedded instincts of the race to the worshipful recognition of a supreme power, a power in which resides a fixed and eternal law to which it is necessary to conform human conduct. Then one must be just as true for the people adopting it as another. But, after all, the question whether a religion is true or not is not the question to put; but whether it is capable of lifting its believers to a higher standard of duty to themselves and others; of guiding them more safely on their journey through the present life; of making their lives more and larger than they otherwise would have been.

These are steps toward the elevation of the race from the groveling condition of nature-worship, of terminating their childhood, of leading them forth on the road to civilization. Therefore they are just as true, as far as they have gone, as Christianity is true. The professed Christian cannot claim to be more profoundly religious than the devout Mahometan. Christianity is therefore a religion by virtue of the acknowledged power it has exercised in elevating and civilizing the European nations; upon those of Asia it never exercised any power at all. The chief concern we have with any religious system is to know whether its central principle, applied to human conduct, leads to the still higher elevation of the human race. And this we conceive to be the aim and office of Modern Spiritualism.

## A Memorable Centenary.

A wholly worthy tribute to the name and fame of George Peabody was paid on the one hundredth anniversary of his birth in the public celebration of the event by the citizens of the Massachusetts town that bears his name. The occasion was one that called forth a deserved testimonial of sincerest enthusiasm. He is universally acknowledged to have been one of the very remarkable products of New England life and character. The conspicuous quality that bestowed on him the fame he justly enjoys was that of benevolence. Having succeeded in accumulating a very large fortune, he proceeded to advertise the fact, not by selfish expenditure and superficial show, but by disinterested benefaction. It would seem as if none were too large for him to grasp their capacity for good, and none too small to be overlooked by the eye that was all the time on the search for an object on which to lavish the wealth of a large and wealthy spirit. His memory is sure to be perpetuated by the bestowal of the noble fund he established for educational use in the South, while his bounteous gift for the benefit of the industrious and worthy poor of London fully merits the eulogy of Lieut. Gov. Wolcott, which the latter called "the most colossal material gift ever bestowed upon the people of one country by a citizen of another." George Peabody was human and helped humanity. He was benevolence personified.

## The Vitality of Medical Freedom.

Medical "registration" laws as now known to the people of this country are utterly hostile to the spirit of personal liberty. A proper regard for justice, constitutional rights, therapeutic progress and public health demands entire freedom of choice as to remedial practitioner on the part of the citizen. THE BANNER has for almost a score of years firmly maintained that the present malpractice laws in every State are a sufficient protection to the public, without the enactment of special statutes.

We trust that the breach made in the wall of Massachusetts liberty in this direction by the medical act passed last year, will not be allowed to grow wider by the passage of more stringent amendments in the interests of the "Registrars" during the present session of our Legislature.

Read the card of Mrs. M. A. Stickney—a highly gifted medium—which will be found on our 6th page.

## Back to Puritan Rule—if Possible!

In a discussion of the now urgent topic of municipal politics and reform recently in Boston, at a meeting of the Methodist Social Union, among the various speakers was Rev. Edward Everett Hale, who said he was to speak upon the possibilities of Boston from a moral standpoint. He asserted the first step in the direction of reform in the city is the restoration of the old town-meeting system. He further held that the moral and social condition of America at the time of the Revolution was due to the absolute intimacy between the officers of the Church and those of the State. He proceeded to reason his position out thus: "The head of the Church in America is the people; the head of the State is the people; the same sovereign controls both." Therefore, he concluded, the Church and the State are one and should be kept one. He would divide the population of Boston, numbering half a million souls, and supporting two hundred and fifty churches, into as many parishes as there are churches, and have each church take the supervision of a district, becoming responsible for those within their district severally. Then, said he, "if any one was 'going to the devil' he should be referred to the proper ecclesiastical authorities." The Church on top and the ministers having supreme control, we should then live under ecclesiastical government indeed! It might be a State without a king, but the Puritanic method would be even worse.

## "Protected" and "Unprotected."

Jenner, as is well known—says *The Vaccination Inquirer* of England—obtained thirty thousand pounds from the Government on the promise or guarantee that vaccination would protect from smallpox for life. Very few medical men believe in "life-protection" now, and they fix the term of "protection," according to guess or fancy, at from a few weeks to five, ten, or in some instances fifteen years. No tangible proofs are adduced, but the local government Board, acting under what it assumes to be the consensus of medical opinion, has issued a memorandum fixing the limit at about ten years. In the town of Leicester, Eng., the population was what the medical men would call a well-vaccinated and well-protected population. That was in 1871-73. Yet the smallpox in those years was terribly fatal. There were thousands of smallpox cases and 300 deaths. The same community now is what the same medical men would call an "unprotected" community of people. Yet during the years 1892-94 it had only 362 cases in all and 21 deaths. If the death-rate for 1893 had been equal to that of 1872, there would have been 650 deaths instead of the insignificant 15 which actually occurred. Smallpox was, therefore, forty times more fatal in a "protected" population than in an "unprotected" one, the doctors sustaining the estimates.

## A Question of Religion.

The *Boston Post* of the 3d inst. in commenting upon Spiritualism as a religion, closes quite a lengthy editorial in the following manner: "By every reasonable consideration, the belief which we call Spiritualism must be included among religions. It has become the rule of life to many thousands of intelligent people, earnest men and women, good citizens. And when it comes to the question of religious observances, who has the right to say that these are inconsistent with religion? In the diversity of rituals, of forms, of the conduct of meetings—from the drums and cymbals of General Booth's Salvation Army in a public hall to the solemn ceremonial of the cathedral—no one can draw the line, for there is no such line, where religion ends and 'entertainment' begins. It is all religion, if it suits the belief, the temper, the sentiment, of the believers. To others it may seem inappropriate; to them it is essential. So, in the city in which the costly Spiritual Temple is recognized by the municipality as a place of worship—a piece of 'church property'—and so exempted from taxation, it would be inconsistent indeed to declare a Spiritualist meeting irreligious."

## Substantial Encouragement.

For his unexcelled and generous token of appreciation and spirit of true helpfulness expressed in a renewal of his subscription to January, 1900, the warm thanks of the proprietors of the BANNER OF LIGHT are hereby tendered E. Terry of Jacksonville, Fla.: he thus not only strengthens their hands, but gives them encouragement to press forward in their work by the following words of commendation:

"I have taken THE BANNER from No. 3, Vol. 1, although not always direct from the office in Boston. It has been like a teacher in my search for spiritual knowledge, and has often confirmed what I have received by impression. I need not tell you how fully I appreciate your paper—taking it for nearly forty years speaks louder than words."

Mrs. A. E. Sheets, of Grand Lodge, Mich., writes in renewing subscription: "My parents and myself feel we can never do without THE BANNER again. It seems to have its own special place, which nothing else can fill. The lectures furnished its readers from time to time more than repay price of paper: while the Question column, in charge of that peerless medium, W. J. Colville, is of surpassing interest. I wish you continued success in your life-work for humanity."

Mrs. M. E. Cadwallader of Philadelphia has been in Boston for several days in the interest of the National Spiritualists' Association. She expects to visit Lynn, Salem, Newburyport, Fitchburg, Worcester and other places. She would be glad to correspond with secretaries of societies in the vicinity of Boston. Her present address is Hotel Thorndike, Boston.

## Verifications of Messages.

I would be remiss in my duty as a friend of THE BANNER, and of the glorious Cause of Spiritualism, did I not take an early opportunity to corroborate the message of my wife, SUSAN P. FAY, in the issue of the 9th inst., through the mediumship of Mrs. B. F. Smith. Not only is the language very real, but the message contains a test which impresses me in a most forcible manner as to its reliability and import.

I feel that I must add a word in favor of the department which does so much to soothe the sorrows of humanity, point the way to a better faith and life, and put us in direct communion with our friends, who are never absent from us. I hope it will be a long day before THE BANNER Message Department is discontinued. It is alone worth the price of the subscription of the dear old BANNER. CHARLES F. FAY, Boston, Feb. 13, 1895.

Marion Chapin of Roxbury, Mass., called at our office March 5, and stated that she desired to verify the message of ELLA COLLAMER, given through the trance-mediumship of Mrs. B. F. Smith at THE BANNER private séances, and published in the Message Department of this journal Dec. 22, 1894. The communication, she asserts, is correct in every particular and very satisfactory.

## NEWSY NOTES AND PITHY POINTS.

The present address of Miss Alice King, trance medium—once of Houghton, Mass., we believe—is desired at this office.

The *Albany Evening Journal* of the 2d ult. announces the demise in New York, after a short illness, of George Leighton Dison, M. D., on Jan. 26. Presumably he is the Dr. Dison whom old readers of THE BANNER will remember as its former able foreign translator.

The application of the serum cure to diphtheria is passing through its second stage, and we begin to hear more of the failures than the successes. —*Berlin.*

True enough; the anti-toxine tad has about had its day.

The closing session of the National Council of Women was held in Washington, March 2. Resolutions were adopted urging the enforcement of the immigration laws, and inquiry as to what further legislation is necessary to make them effective; stating that illiteracy should be a bar to the ballot; protesting against the admittance of vicious foreigners and Anarchists; favoring patriotic teachings in the public schools, and commending the patriotic "Balch salute." A feature of the morning session was the reading of a cordial letter presenting greetings from the Catholic Women's National League, and signed by Olive Risley Seward.

We are sorry to see that the *Popular Medical Monthly* joins in the cry against Spiritualism, on the ground that it is "necromancy," and therefore "a thing to be avoided." It is something, however, to note that people are being driven to this refuge for the destitute. Not long ago they denied the facts. Now they admit the facts, but cry "Old Boxy!" But we forgive the *Medical Monthly* for the sake of the following pretty story which it gives us: "First Boy—'You're afraid to fight, that's what.' Second Boy—'No, I ain't; but I'll fight you my mother'll lick me.' How will she find it out, eh?' 'She'll see the doctor going to your house.' Just now the doctor is going to a good many of the houses of our opponents.—*Light, London.*

John Stuart Blackie, the eminent Scottish scholar and author, passed to spirit-life from Edinburgh, March 2.

Mabel—"Do you believe that May marriages are less happy than those of any other month?" Mrs. Lakeshire—"No; I was not any happier than when I was married in October or April or June."

Who was Jonah's tutor? Why, of course, the whale that brought him up.

Judge (to woman arrested for shop-lifting)—"When did you begin this sort of thing?" Woman (weeping)—"I began by picking my husband's pockets at night, while he was asleep; then the descent was easy." —*Tid-Bits.*

Ram's Horn—Itself a doughty evangelistic paper—asks, without fear of being "churched" for preaching a "gospel of works": "Have you found out that it is the way you walk, and not the way you talk, that impresses itself upon the characters of your children?"

The fact that England goes right on increasing her naval and military strength with a proud and in horror at thought of war, brings a sly twinkle and wink to the eyes of the other European powers.—*Press.*

Be not simply good—be good for something.

A TOOTHLESS TALK.  
They met an old, old Arab;  
He was toothless, wrinkled, gray.  
They stopped him on the desert,  
And they asked of him the way.  
He tried to tell them plainly,  
In a voice almost a croak,  
But they could not understand him,  
For gum Arabic he spoke.

The following, says an exchange, is given as a sure preventive of hog cholera: Take air-slacked lime, sulphur and common salt, mix together and put in a long trough, in a dry place, where the hogs can have free access to it; do not let the trough get empty, and you will never be bothered with cholera. It pays to buy the sulphur by the barrel. To a half pail of the lime use one quart each sulphur and salt. If these directions are followed the hogs will not die of cholera.

A FLAT BOOK.  
We see all kinds of books—  
Those that are stupid and gay—  
But the flattest one we find  
Is the pocket-book of to-day.  
—*Chicago Inter-Ocean.*

A small boy on Feb. 26 thrust a burning broom into some white powder on the floor of a half-ruinous and deserted building in Williamsburg, N. Y.—said to have once been the site of chemical works—and in an instant the houses all around were blown to pieces; one person was killed outright, and some fifty others more or less injured.

Father (to small son with a black eye)—"What's the matter, Dick?" Small Son—"Johnny Higgins hit me this afternoon." Father—"Well, he's a boy of your size. I hope you hit him back." Small Son—"Oh! I hit him yesterday." —*N. Y. Recorder.*

The movement to establish a national park at Appomattox is meeting with much favor in Virginia and elsewhere.

"I decline to subordinate my knowledge to your ignorance," was the cutting response of a very shrewd man who had investigated Spiritualism, to one who tried to convince him that what he had discovered was not so.

A LOYAL SUBJECT.—M. de Kervens, a Breton nobleman, once said to Henry IV.: "I am a subject, and I have all died in the service of your majesty." —*Happel.*

The present is a time of "catchy" lines and displayed scare-heads; but it seems to us that the builder of the following, in an exchange, has done what the Sultan does when he moves upon the Bosphorus: "taken the calque!" "Naming the Puppy, Quarrel of a Bridal Couple on Broadway. It was a Fox-Terrier, 'Hubby' Called it a 'Measly Beast'; While the Bride Declared It was a 'Sweet Thing.' Arrested, to Become Reconciled in Court."

## THE ANNIVERSARY.

The Children's Progressive Lyceum Association.

The Committee desires to report favorable advancement in all its arrangements for the demonstration at HORTICULTURAL HALL, Boston, March 31.

As previously announced, the speaker for the forenoon will be Mrs. Sarah A. Byrnes, who is so well-known as to need no praise here; and for the afternoon, Rev. T. Ernest Allen of Grafton, Secretary of the American Psychical Society, and a talented lecturer in the line of "Practical Spiritualism." [Singer for the day, Mr. A. J. Maxham.]

The amount of talent which the Lyceum has to draw from for the evening session, and which is guaranteed in such order, can obtain them by addressing tickets—admitting to all sessions.

The tickets have been placed at 10 cents each for morning and afternoon, and 25 cents for the evening. Societies and others wishing a quantity, can procure them at a discount by addressing J. A. SHRELANDER, 78 Tremont street, Boston.

Tickets also for sale at the BANNER OF LIGHT Office.

The Boston Spiritual Temple will celebrate the Forty-Seventh Anniversary on Sunday, March 31, morning, afternoon and evening, in Odd Fellows and Berkeley Halls.

The committee having in charge the arrangements will endeavor to make this the grandest celebration ever held in Boston; and have engaged, at a large expense, the best lecturers, mediums, music and elocutionists that can be procured for the day. Below are a few of the already secured: Moses Kull, H. B. Storey, A. E. Tisdale, Mrs. M. T. Longley, Mrs. J. S. Peppin, Miss Lucie Webster, Mrs. Cora Slimes Barker, Edith Lane Thompson, J. J. Lane, Master Willie Sheldon, Master Charlie Hatch, Master Eddie Hatch, "Little Eddie," the Longley Quartet (mixed) and the Concordia Quartet (male). Others will be announced in THE BANNER when engagements are made.

The price of admission has been put at the low sum of 10 cents for each session, and 25 cents for all day tickets—admitting to all sessions.

Tickets are now ready, and can be procured of members of the Boston Spiritual Temple and at Berkeley Hall, Sundays. Out-of-town patrons and societies wishing quantity can obtain them by addressing J. A. SHRELANDER, 78 Tremont street, Boston, Mass.

Tickets also for sale at THE BANNER Office.

## Florida Camp-Meeting.

To the Editor of the Banner of Light:

The Southern Cassadaga Spiritualist Association commenced its first camp-meeting at Lake Helen, Fla., on Feb. 17. Although the weather was rather cool for Florida, a good audience assembled to hear the speaking, the music, and to receive what evidence of spirit-presence could be given from the platform.

In the forenoon Mrs. M. C. Thomas of Georgia gave an interesting and instructive lecture, setting forth the leading principles of the Spiritual Philosophy.

In the afternoon George P. Colby entertained the audience with a history of the movement to establish a camp-meeting at this place. He said that nearly twenty years ago his own guide, Seneca, while he was staying in Eau Claire, Wis., had described the location here, and requested himself and Mr. and Mrs. J. D. Giddings to come to Florida and secure certain Government lands that were then subject to homestead entry. Similar communications were also given through the mediumship of Mrs. Giddings.

It was also prophesied that upon these grounds there would eventually be established through the aid of the spirit-world, a spiritual center, where the center, where there had been inaugurated a work of inestimable value for the upbuilding of higher and better conditions for human progress and human happiness. When they arrived upon the grounds they found everything just as it had been described, and the land was secured. From that time until the present, these parties, with their friends, have joined the movement, have never given up the purpose for which they came, but have waited with patience for the time to come for the spirit-guides having the enterprise in charge to give the word to commence work. Such work came most emphatically during the winter of 1893 and '94.

At a meeting held at Lake Helen to celebrate the anniversary of Spiritualism Seneca announced that a camp-meeting would certainly be held during the coming winter. Since that time active preparations have been going on for making permanent assembly grounds on the site selected by the spirit-world and donated by Mr. Colby. After the lecture, platform tests were given by Mr. F. M. Donovan, giving names and descriptions, and of which we recognize several of the week's lectures were given by Mr. Colby and Mrs. Thomas.

On Saturday, at the forenoon conference, Mr. E. W. Bond of Deland, Fla., and Willoughby, O., well known at Cassadaga, and other places, as an active worker, spoke very flattering words of encouragement to the workers. At first, stated that he had been about the success of our camp on these grounds. He said that eight or ten years ago, while at Cassadaga, he had received a letter from G. W. Webster about a camp to be established here. At that time there was no railroad here, and the idea seemed perfectly impracticable and visionary; but now, seeing the improvements already on the ground, and about all the enthusiasm and devotion manifested by all present, he felt not only that the success of the camp was assured, but that no camp that he had ever been associated with had started with such auspicious prospects. He prophesied that the movement would yet assume such gigantic proportions as would astonish us all.

On Sunday, Feb. 24, the weather was good, and the capacious tent used for an auditorium, and furnished by the East Coast Railway, was well filled by an appreciative and interested audience.

An excursion from the East Coast helped to swell the numbers in attendance, and mediums on the ground were in demand. Four men, one of them a lawyer agent, and one a lawyer agent, had procured a pair of new slates to test the power of Mr. Donovan. All four took hold of the slates, which they held with the determination that the medium should have no opportunity to get inside, yet, in a few minutes, in broad daylight, a communication came on the inside of one of the slates, signed by the father of the agent. This, and which was recognized, and was obtained in the same way, were exhibited about the grounds to wondering skeptics.

In the forenoon Mrs. Thomas gave an excellent lecture. Mrs. Mott-Knight was called to the platform by Mr. Colby, who acts as Chairman for the meetings. He requested her to give an exhibition of slate-writing, which she did in a very interesting and convincing manner. After a little delay communications came on the slates in some manner which the skeptic admitted was beyond his comprehension.

In the afternoon Mr. Colby was the speaker. After a beautiful and inspiring invocation he entertained the audience with a profound and interesting lecture that not only greatly pleased his Spiritualist admirers, but also astonished and commanded the admiration of every one present.

After the lecture Mrs. Concanon gave tests from the platform, all of which were fully recognized. A veteran and well-known Spiritualist on the grounds who had attended many such meetings, said that he had never seen anything better in that line. During the coming week there will be speaking by Mr. Colby, Mrs. Thomas and others.

Next Sunday, March 3, Mr. Colville of Boston will be added to the list of speakers, and will be with us after that till the close of the meeting. Our highest anticipations of the success of this movement to establish Spiritualist assembly grounds here in South Florida are being more and more realized. The pine-clad hills overlooking a series of beautiful lakes seem to charm every one who comes. People come here thinking to spend only a day or two, but soon make arrangements to stay during the entire season. Mediums from all over the country have been sent here by their guides, and are now found looking for a lot on which to build a permanent house.

Among the mediums already on the ground are Mr. F. M. Donovan, slate-writing, trumpet, and platform test medium; Mrs. Mott-Knight of New York City; Mr. and Mrs. O. L. Concanon of Kansas; Dr. C. H. Figuey of Nashville, Tenn., and others, representing a great variety of mediumship. Among those coming from a distance are Mr. and Mrs. J. D. Palmer of Hillsdale, Mich.; Mr. and Mrs. J. D. Webb of Washington, D. C.; Mr. and Mrs. E. W. Bond of Willoughby, O.; Mr. C. Y. Hall of Harbor, O.; Mr. R. W. Wilcox and daughter of A. Knapp of Orleans, Mich.; Mrs. J. M. Clough of Chicago; A. C. Stevens of Lansing, Mich., and Capt. E. E. Vail of West Palm Beach, Fla. Séances varying in character, trumpet, slate-writing and other physical manifestations are given in the parlors of the hotel; Mr. Concanon gives materializing séances at the cottage of Messrs. Clark and Mary.

G. W. WEBSTER, Sec'y S. C. S. A.

## A Hundred Years of Mortal Life.

To the Editor of the Banner of Light:  
Sunday, Feb. 24, was the hundredth birthday of Ezra B. Newton, a member of the Harvard Society of United Believers. The occasion was celebrated by an assembly of members of the Shirley Society and the Church Family of Harvard, in union with the South Family of Harvard Shakers, of which the aged brother is a member.

Twenty-six of Brother Ezra's near relatives were present, and a large number of friends and neighbors from Ayer, Harvard and Shirley attended the meeting or made calls upon him during the day. He evinced great enjoyment of the exercises, and was much pleased to greet so many friends.

Brother Ezra is a progressive character, who has labored industriously all his life until recently. He was born in Paxton, Mass., and a Revolutionary lineage. He married early in life, Miss Sally Tilton of Holden, with whom he lived happily. Two children, who died many years ago, were the fruit of this union. His wife passed away in 1883. He was a kind, affectionate husband and a wise and provident father. He was a consistent Christian of the Baptist persuasion, until the rise of Spiritualism, which brought the near coming of the Christ in person, and the speedy dissolution of the material world. This awakened his sensibilities, and he saw he was not living up to the highest light within his spirit. He soon became conscious of an inward leading toward a people who, forsaking all worldly ties, professed, as they expressed it, "Taking up the cross against the natural life."

His companion, seeing his distress and evident sincerity, placed no obstacles in his path, only stipulating that her children should not be taken from her, and after a long struggle he became a member of the Shaker order, in October, 1848. According to the rules of the order in such cases, his property was placed in trust for the support of his family.

For many years he hoped to win his companion to this life. She often visited him, and their relations were always amicable, but she could not receive this conviction personally.

From the beginning of his union with the order his whole mind and strength have been given to the upholding of its peculiar tenets. He is most conscientious, and has almost hourly had the sense of ministration and guidance from spirit-helpers. He has ever had in mind the ruling axiom of the founder of the Society, "Hands to work, and hearts to God." This he has faithfully exemplified, and thus has had no time for useless regrets for past sacrifices.

Sister Catherine Walker, a member of the Harvard Society, became his caretaker when his advanced age rendered it necessary; but her summons to the higher life came, causing him great grief. At almost his last interview with her during her last sickness she said to him: "Be patient, and wait until you have passed your hundredth birthday, and then if it is possible I will come for you." This comforted him, and he waits for the fulfillment of the promise, yet he waits and shows no evidence of near dissolution.

At the assembly which celebrated the anniversary of his birth, the eyes of the clairvoyants present beheld in visible form the Shaker community in the present, and an overshadowing presence was sensed by all, and he was aware that those with whom he has labored in the past were near.

He has been a life well spent, and a principle carried out in harmony with his highest aspiration.

SARA WILLIAMSON.

## Don't Worry Yourself.

And don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. Infant Health is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.



## In Memoriam.

In the transition of Mrs. CLARA H. BANKS, who parted from her earthly tenement at her home in Haverhill, Mass., Feb. 20, after a painful and lingering illness, Spiritualism, the community in which she lived, her dear ones, and her wide circle of warm friends, have sustained an irreparable loss. She was at once so fearless, so quick to encourage and interpret, so ready to give counsel, encouragement and comfort; so bright and genial in conversation, so loyal to her convictions of the truth, so wise in her utterances, so noble in her endeavors, so self-sacrificing in the interests of others, so willing an instrument in the hands of spirit workers, so loving, tender and true to her faithful husband, her afflicted father, her little niece to whom she was both mother and "auntie," to her brother-in-law, to all within the lines of the home circle; and to her friends, everywhere, she brought and left with them the sunshine of joy and strength.

We felt when we looked upon her loyal face, cold in the embrace of the death-angel, that we could not have it so—that it must be some cruel mistake; that we never could accept of the inevitable—the blow which had fallen upon us. Dear, true friend, may your mantle fall upon those who can carry forward the work in which your whole heart was enlisted! May you be able to come in close communion with that dear one on whom you leaned so fondly and confidently, and who never failed you under any circumstances. May he know that you are still his helper, still his strength in the sad, yet sweet task of leading gently to the gateway through which you have so lately passed, the aged father whose earthly vision has been sealed for a long time. May you come in power to all the sad hearts who mourn for your earthly presence, but comforting to the friends. A hymn was sung, prayer was offered by Mrs. H. T. Brigham, another hymn, and then a short address by Mrs. Milton Rathbun. The service proper was held in the Congregational church, which was filled with sympathizing friends. The organ played a beautiful and touching melody, and the funeral service at the home was short, but comforting to the friends. A hymn was sung, prayer was offered by Mrs. H. T. Brigham, another hymn, and then a short address by Mrs. Milton Rathbun. The service proper was held in the Congregational church, which was filled with sympathizing friends. The organ played a beautiful and touching melody, and the funeral service at the home was short, but comforting to the friends.

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## MEETINGS IN MASSACHUSETTS.

**LYNN.**—T. H. B. James writes: The Spiritualists of Lynn held interesting services in Clerk's Hall, 33 Summer street, Sunday, at 2:30 and 7:30 P. M., Dr. S. M. Furbush in the chair and Mrs. M. K. Hamill presiding at the piano. Capt. Jonas Balcom told how he became a Spiritualist, and spoke of the many truths he had received from all phases of mediumship, and also delivered an able address on "Thought," all of which were most interesting. Dr. Furbush gave an excellent address on "Invisible or Spiritual Power."

In the evening Mrs. Dr. M. K. Dowland spoke on "Possibility and Impossibility"; Mr. Fred M. Atherton made remarks and gave a large number of spirit names and tests; Dr. Furbush closed the meeting with able remarks.

Next Sunday Prof. Chas. McLean, M.D., will lecture and give illustrations in psychology and mind-reading.

Dr. G. W. Fowler writes in addition to the above: Dr. Roscoe, who is a favorite with Lynn Spiritualists, especially those convening at Cadet Hall, gave facts and data largely from his own experiences as a medium, in reply to the question which he took for his theme, referring also to the marvelous experiences of many others similarly gifted, both in modern and ancient times. In the evening he stated during his discourse that what we are as people and what we have achieved has been brought about by influences emanating from the spiritual world, sustaining his position by reference to our national history and the many legends which have been given to the world, not from previously noted individuals, but by those who had evidently been selected as it were by the angel-world to help the nation and the world on to better conditions.

We missed the genial presence of the Doctor's friend and co-worker, Mr. Hillier Spencer, whom we learned was detained at home by illness.

[Report concerning the Bohemian entertainment by the Ladies' Aid Society next week.—Ed.]

**CADDET HALL.**—G. H. Green, Sec'y, says: Dr. Frank Roscoe of Providence, R. I., occupied our platform last Sunday, and was greeted by two large and intelligent audiences. His test séances were very convincing. Subject at 2:30 P. M., "Why Am I a Spiritualist?" at 7:30 P. M., "What Has Been Brought About by Spiritualism?" Mr. and Mrs. Kelly rendered choice musical selections.

Next Sunday Mrs. N. J. Willis of Cambridge will be with us.

**SALEM.**—Mrs. G. R. Knowles, Sec'y, says: Sunday, Feb. 24, our platform was occupied by Mrs. N. J. Willis of Cambridgeport, who gave us two able discourses, both afternoon and evening, her subjects being taken from the audience.

Sunday, March 3, our platform was occupied by Mrs. Eugene Kimball of Lawrence, who gave many fine tests, both afternoon and evening, most of which were readily recognized. She is well liked in Salem, where she has had many engagements. The singing was, as usual, under the direction of Miss Amanda Bailey.

Next Friday evening, March 8, Prof. E. J. Holden gives an entertainment entitled, "The Chariot of Art and Song," for the benefit of the Building Fund of this Society.

Next Sunday, March 10, our platform will be occupied by Joseph D. Stiles of Weymouth.

**FAIR.**—The First Spiritualist Society will hold a grand fair for the sale of useful and fancy articles in aid of its building fund. All those willing to contribute in any way to help make it a success will confer a great favor, which will be fully appreciated. All contributions should be sent to H. P. Knowles, President, 55 Essex street; N. B. Perkins, Treasurer, 17 State street, Boston.

**LAWRENCE.**—Dr. C. A. Stevens writes: Sunday, March 3, Mrs. E. I. Webster of Lynn was with us. She gave many remarkable tests, which were recognized. Mrs. Abby N. Burnham of Boston will lecture and give tests on Sunday, March 10.

The Spiritualists of Lawrence and vicinity will have a supper and dance in Pythian Hall, 130 Essex street, on Thursday evening, March 14. Admission to all only 25 cents.

**WORCESTER.**—Mrs. D. M. Lowe, Cor. Sec'y, writes: Last Sunday the Spiritualists of this city held a conference, afternoon and evening. Feeling allusion was made by our President to the recent transition of Mrs. Emma A. Willard and Mrs. J. Clark, formerly of Hartford, and a well-known medium throughout New England.

The speaker for March 10 will be Dr. Geo. A. Fuller.

**FITCHBURG.**—Mrs. E. O. Pierce, Sec'y, writes: Mrs. C. M. Whipple of Providence, R. I., occupied our platform March 3, giving two interesting lectures to large audiences. March 10 we are to have with us Miss Lizzie Harlow of Haverhill, Mass.

**MARLBORO.**—Sarah L. Hard informs us that Mrs. Juliette Yeaw of Leominster will speak for the Spiritualists of that place Sunday, March 17. Mrs. Hard's communication as to other details will be published next week.

**STOUGHTON.**—Mrs. Geo. E. Morse, Sec'y of Ladies' Aid Society, writes: Sunday evening, March 3, Dr. W. A. Hale of Worcester, Mass., was again with us.—March 10 Dr. F. H. Roscoe of Providence, R. I., will speak here—evening only.

**LOWELL.**—E. Pickup, Sec'y, writes: March 3 Mrs. Shirley of Boston gave two lectures, and in the evening a number of psychometric readings.—Next Sunday Mrs. M. Knowles of Dorchester will be with us.

## NEW HAMPSHIRE.

**SOMERSWORTH.**—"Cochecho" says: Sunday, March 3, J. Frank Baxter was the lecturer and medium before the Spiritualist Association here, than whom no one gives greater or better satisfaction to the thinking and intellectual classes inclined to give any attention to the philosophy, facts, arguments and ethics of Modern Spiritualism. It is with comparatively great expense to the management that Mr. Baxter is presented to a Somersworth audience, yet last Sunday was the fourth or fifth one he has ministered within the past nine months, and he is to be with the Association next Sunday, March 10, when he is anticipated with pleasure.

Mr. Baxter's lecture of last Sunday afternoon was intensely interesting, showing how Spiritualism is a factor in all advancement in all departments affecting all religions, all reforms, all political movements, and all social conditions. None listened without profiting much.

In the evening he gave not only an interesting, but a grand educational lecture on "The Spirit's Existence and Transition," which met with great acceptance and the unusually mindful and analytical audience.

After this lecture, for over one hour Mr. Baxter gave an excellent exercise in wonderful and convincing mediumship, spirit after spirit being named, characteristics accurately depicted, and associations in former business and social capacities pointed out, leading to ready recognition by and response from friends in the hall.

Delegations were present from Dover, who placed beautiful flowers upon the organ in token of their appreciation of Mr. Baxter and his work. Mr. Baxter offered kindly words, and thanked all for the friendly demonstration.

On Thursday evening of each week materializing séances are regularly held, with progressive results. Henry Cobb being the developing medium.

On Friday evenings during most of the past winter test and message séances have been held by Mrs. Minnie M. Soule. These séances are under the auspices of the Somersworth Association.

Next Sunday, March 10, will be Mr. Baxter's last visit during the present season. The societies that Mr. Baxter is in prospect have every assurance that grand occasions with grand results may be expected.

## CONNECTICUT.

**NORWICH.**—Mrs. J. A. Chapman, Sec'y, writes: Sunday, March 3, Mr. A. E. Tisdale, the blind medium and speaker, spoke before the Spiritual Union, afternoon and evening, in Grand Army Hall. The afternoon discourse upon "The Dual Nature of Man" was a logical and scientific dissertation, summing up with the fact that scientific Spiritualists are in sympathy with science—recognizing a higher order than is classed as physical science; spiritual science exposing the spirituality of the materialistic unknown, ever tracing the cause of all phenomena to natural law, and realizing that nothing can be known of matter only through spirit. Thus the Spiritual Philosophy gives the only true solution of the dual nature of man and also of the universe.

The evening services were opened with a song by Mr. Tisdale and an earnest invocation to the reigning spirit, followed by an eloquent address from the saying of an elder brother: "In my Father's house are many mansions."

The guides of Mr. Tisdale said, To the spiritually unfolded there is no separation between the inhabitants of the spirit-world and this; and each builds his or her own mansion by deeds in the daily life.

**MERIDEN.**—A report has been received from the Secretary, Mrs. H. W. Hale, which, on account of its late arrival, we defer to next week.—Ed.

## That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

## HOOD'S Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

## Makes the Weak Strong

Be sure to get Hood's and only Hood's

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial

## TO LET.

A Large Front Room in Banner of Light Building.

For particulars and terms, apply at Bookstore, No. 9 Bowdoin street, Boston, Mass. Feb. 18.

Dr. C



## SPRIT Message Department.

### SPECIAL NOTICE.

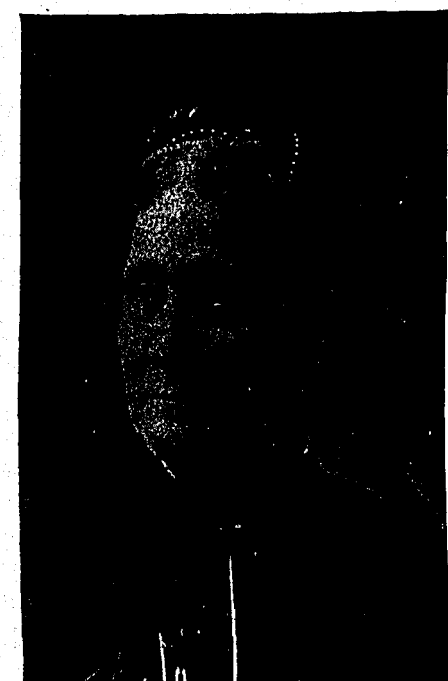
The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Ida E. Spalding, an expert stenographer.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All errors as much of truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication. As our spirit visitors are very fond of flowers, it behooves the friends in earth-life, so disposed, to place natural flowers upon our séance-table, the reasons for which were stated in our editorial columns of a recent date. Also, we are requested to state that all letters of inquiry, or otherwise, pertaining to this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.

### SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Dec. 21, 1894.

#### Spirit Invocation.

Our Father and Mother God, we thank thee for thy past and present mercies; we thank thee for thy continued watchfulness and care. Thou who art All Life and All Love, thy patience and charity with us, thy mortal children, never faltering. Bring us nearer to thee and thy angel ones, who go forth as messengers of peace and comfort to all the world. Aid all returning spirits at this hour to give some proof of their continued existence and of their continued love for and interest in those dear ones who still dwell upon the earth-plane. Where ignorance sits enthroned, may knowledge enter in; where hearts are bowed down in sorrow, refusing to be comforted because the loved ones are not, may consolation be brought. May we all learn that we belong to one great family, whose Parent is the designer and life of the universe; may the knowledge of this relationship make us more tender, sympathetic and helpful in our daily intercourse with our brothers and sisters; may we be more charitable in our judgment of others, realizing that where they have fallen, we have walked with faltering footsteps; we know not the temptations others have had to withstand, or the strength with which they have battled; therefore if we are stronger than they, let us be thankful, and extend to them a word of encouragement and a friendly hand to help them rise.

We ask, oh! our Father, that thy divine blessing may rest upon all assembled here this hour, and upon all humanity; and may thy loving angels keep watch and ward over us evermore.

JOHN PIERPONT.

### INDIVIDUAL MESSAGES.

#### Harvey L. Taft.

How sweet it is to feel that the law of attraction has the power to bring us on to the earth-plane.

During the sixty odd years of my earthly experience, I learned a great deal by reading the good BANNER, and I enjoyed much to peruse its columns. After embracing the truth of Spiritualism I can remember no occasion when for a moment I hesitated to advocate it. The knowledge of spirit communion aided me much in the uneven journey of earthly life, and it was a source of comfort to my companion and children three after I had passed on, to know I was near. Indeed, I may say that Spiritualism has taken away the sting of death. In Warren, O., my memory is kept green. Outside of my kindred I was well-known, not only there but in surrounding places. It is but a short time since I was freed from the material form, and I cannot but be pleased that so many think of me often and with a kindly feeling that is warmly returned by me.

I am pleased to be one of the assembly here to-day, Mr. Chairman, and much more so, to be granted the privilege of sending a message to my friends. I am grateful to those who are instrumental in keeping open this avenue of communication, where returning spirits of whatever nationality or religion are accorded a hearty welcome.

For a long time I have had a great desire to send a few words of comfort to my kindred and friends, and try to do my part toward proving the immortality of the human soul. Harvey L. Taft.

#### Anna E. Stacy.

I gladly avail myself of the privilege accorded me to send a message to my friends to-day. How pleasant it is, when the spirit passes from earth, to be greeted by friends and kindred who have passed on before.

I cannot say, as did that gentleman who has just spoken, that I knew of spirit-return when here. I had a hope within me that I should reach a heaven, but I never could feel that there was a literal hell, although I was educated to believe if we disobeyed the laws of God we should be punished by him. I therefore thought of him as a personal being, seated upon a great white throne. I don't know but that there is such a personality, but during all these years I have never been able to find him or find any one who has discovered him. I think, therefore, my teaching was a mistake.

[To the Chairman:] This paper goes to Pasadena, Cal., does it not? [Yes.] Then there are some who will scan its pages, and be glad to learn that Anna E. Stacy has spoken here.

I wish to say that I am very happy. Brother James is here to-day, and asks to be remembered to Louisa, or I think it would be better to say to Elizabeth, for she is better known by the latter name.

My prayer to-day is that what I may say may have a little weight with those still dwelling upon the earth-plane, to convince them of the truth of spirit-return.

I wish to say to Elizabeth, that her little one is no longer a little one, but has grown in spirit, and been educated more perfectly than it could have been here.

#### Capt. John Lindsey.

Good-morning, Mr. Chairman. I am very glad to see you, for I come with a feeling of kindness toward all. One object in my coming here was, first, to listen to what might be said, and second, to speak, if I could gain the necessary permission, for I have long desired to send a message to my friends in the towns surrounding Boston.

I always loved the water, and I have no memory of ever feeling timid when sailing upon it. I always felt that if God held our lives in the hollow of his hand, it mattered not whether we were upon the land or the sea, for he controlled the winds and the waves.

I was well known in Swampscott, Salem and Lynn, also down upon the old Grand Banks. I enjoyed the trips, and to-day I love to go upon the water, come in contact with the old sea-captains, and hear them spin their yarns.

I want to say to one person in particular—and that is Joseph: You are in the right channel; go on. I would, however, ask you, when a materialized form comes to you, and your reason tells you it is the one it purports to be, not to go away and lose all the faith you had when in the séance-room. Mary has presented herself before you in a materialized form—I know it. Why? Because I have been present and witnessed it—that is proof enough. I know many times you have been satisfied of the identity of those who have made their appearance to you, but sometimes, like other mortals, after going away doubts have arisen in your mind. One time you came pretty near losing your faith entirely.

It does seem strange to us who are in spirit that, with all the proofs we have given mortals, there should be any room for doubt. Of course, if circumstances do not permit an individual to investigate the subject thoroughly, and prove it a truth to his satisfaction, he cannot accept it. But, friends, learn all you can of the life beyond while upon the earthly plane, for the knowledge you obtain will aid you greatly when you pass through the portal of death into the spiritual realms.

I am Capt. John Lindsey.

#### Alexander R. Campbell.

[To the Chairman:] Please will you listen for a few moments to the few words that I have been asked mentally to give to mother? [Certainly, with pleasure.]

Mother, oh! mother, do not mourn for me as you do. It not only harms you, but it holds me to earth, and I cannot feel the freedom I would if you were more reconciled. What seems so strange to me is this: that, knowing as much as you do of spirit-communion, and as well satisfied as you are of its truth, you should think I am unhappy, and mourn me so. I am happy, and I have never for one moment wished myself back here to stay. I am with you the greater part of the time, drawn to you not only by my affection for you, but also by your sorrow. Advanced spirits tell me if I stay upon the earth-plane so much I shall become earth-bound; therefore, dear mother, try not to mourn for me so much, but feel that I am really nearer than you have ever placed me in your thoughts.

I was young, Mr. Chairman, when I passed away.

I wish to say to my mother my spirit-home is beautiful. Grandma Campbell says to try to rise above the material a little more, and feel that we are close beside you. Dear mother, I had no suffering when I passed away, although I did before that time. I have heard you say, "If I only knew Alexander was not unhappy and was not lonesome, I'd feel better." To-day your prayer is answered, for I am permitted to return and say to you that I am very happy. You say you are a "poor, broken-hearted mother." You must not feel this way, for you not only hold me to the earth, but you make yourself miserable also when you could receive such happiness by making practical use of your belief in spirit-communion, in these, your hours of bereavement. I am not unhappy, and I am not lonely, for we form acquaintances in spirit-life, the same as you do here. I have had many things to learn since passing over, and you will be taught the same when you come where I am.

I am Alexander R. Campbell of Cedar-town, Ga.

#### Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER CIRCLES, through the mediumship of Mrs. B. F. SMITH; they will appear in the order on our sixth page:

Dec. 21—Continued.—Thomas Mooney; Annie Maria O'Brien; William J. Sloane; Emma Sloane; Anna E. Stacy; Eliza P. Chase.  
Dec. 22—Sarah J. King; William H. Brown; Hannah E. Lucas; Theodore Grant; Hannah Constable; Charles Wass; Hannah M. Bates; John W. Harris; Ida Richardson.  
Jan. 4—Horace Treat; Henrietta Weston; Morris Marks; Andrew Anderson; William A. Brown; Lucy Ann Holden; Edna M. Parker; Mary Merrill.  
Jan. 11—Dr. Charles F. Woodruff; Mary G. Wyman-Perrin; John Wooster; James Burke; Ellen A. Sloan; John H. Leigh; Hannah E. Markham; Luther W. E. Metcalf.  
Jan. 12—Benjamin Goodspeed; James H. Ewing; Alice Whittier; Stephen A. Davis; Homer J. Fletcher; Sophie Egerton; Joseph Taylor; Washington Stair; Jacob Titsey; Jacob Worthen.  
Feb. 25—Walter Wood; Charles Whitley; Lizette C. Reed; Lucy J. Hill; Thomas S. Harris; Charles H. Stevens; Martha Matthews; Dr. John H. Currier; George Smith.  
Feb. 26—Chester A. Merrillfield; Willie Hawkins; Rev. Samuel S. Kelly; Samuel Prestley; James H. Ewing; Alice Dearborn; Robert J. Campbell; Armas L. Ford; Annie Louise McIntyre.  
Feb. 28—Henry R. Sherman; Eben Cox; Mrs. Thomas S. Ethington; John Wm. La Croix; Almon Humphrey; Bessie Newton; Herbert P. Damon; Alex. Vogtle; Alec Clark.  
Feb. 29—Prof. H. B. Hackett; Eliza A. Blood; John H. Seales; Cutting Pettengill, Jr.; John Rankin; Alice Purness; Thaddeus Richardson; Maria Jane Olsen; Evelyn Hardy.  
Feb. 21—Henry T. Davis; Myra Johnson; Benjamin Luff; David Waterhouse; David Trafft; Rosie Miles; James Leavor; Mary Isabella Foggy; John Abbott; Nellie Olsen.  
March 1—Jacob Smith; John Ruddlelin; Adeline Bishop; James M. Palmer; John Meers; James H. Matheson; Lotie F. Johnson; George Folson; Geo. L. Bibbs.

AN AWFUL COMPLIMENT.—"Lady." "The feet of your women are compressed!" Japanese Attack—"Beg your pardon, madame, that is a Chinese custom. As for ourselves, we allow them to grow, so as to attain their natural dimensions without for a moment pretending that they can come up to the size of yours, madame."—Progress Illustrate.

#### A Splendid Chance.

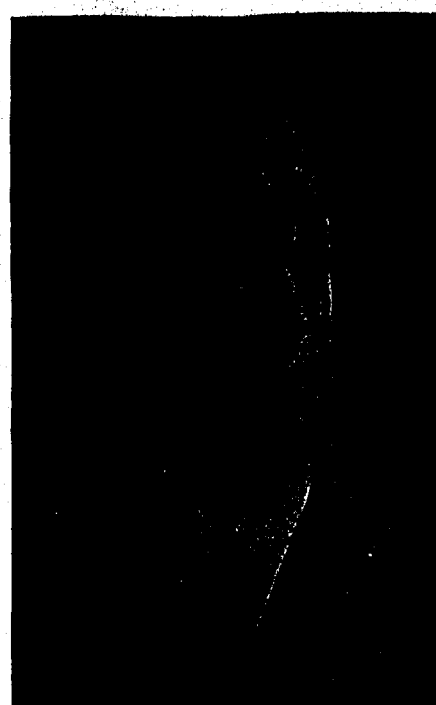
Everybody who is weak, delicate or stinky, wants to get well. Dr. Greene, of 34 Temple Place, Boston, Mass., makes a specialty of treating patients through letter correspondence. The wisest thing all suffering people can do is to write the Doctor, stating just how they feel, mentioning every symptom of which they complain, and he will, within a few days, explain each symptom and describing the case so thoroughly that patients understand their complaint as well as though they had talked with the Doctor. He makes his explanations so clear that they cannot help but understand just what ails them, and he tells exactly what to do to get well. It saves a journey to the city and doctor's fees, and costs nothing. Dr. Greene is the most successful specialist in curing nervous and chronic diseases. He is the discoverer of that wonderful medicine, Dr. Greene's Nervura blood and nerve remedy. Thousands are being cured through his perfect system of letter correspondence. It has been proved successful.

When a man is informed there are triplets in his family he can hardly believe his own census. And no wonder.

Buckingham's Dye for the Whiskers is the best, handiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentlemen's favorite.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Frazier Macdougall, New York.] How are the feelings of a person at a great distance carried to another, so that he can sense and describe them?

ANS.—There are two distinct explanations of the phenomenon alluded to above. One is that some unseen friend or communicating intelligence acts as go-between, or carrier, conveying tidings from mind to mind in the capacity of message-bearer. The other solution of the problem is that thoughts are substances, and as they are projected into space they travel to the places to which they are directed, and more than simply that, they are credited further with power to affect the minds of people at any distance who are entertaining similar thoughts, or who, by reason of susceptibility in a given direction, are open to such atmospheric influences.

No single theory ever accounts for the whole of the mental phenomena under discussion; therefore it surely behooves all serious students of spiritual law to compare one interpretation with another, and evolve from manifold explanations a wider and more satisfactory theory than could be otherwise deduced.

We certainly teach from experience that coincident mental phenomena are often startling in the extreme, and that the best evidences of telepathic intercourse between persons physically distant from each other are frequently of such a nature as to upset many cherished fallacies regarding mental proximities, and the causes which lead to the transfer of thought and emotion.

A valuable hint may be gained from the following reflection: Two minds may be in closest communion without having ever met in the two bodies through which those minds objectively operate. Subjective friendliness to the point of closest neighborly association depends not at all on physical acquaintance, but on similarity of tastes, and especially of desires and aspirations. When we are in the subconscious or subjective state we form many delightful acquaintances, and gather much useful information one from another. In the spiritual world, where the barriers of physical distance are not felt, all can be together whose thoughts are in common, and that without actual external presence. Long-distance telephones are very suggestive of psychic contact, despite physical separation, and still newer electrical devices are out-distancing the telephone in proving to what an illimitable extent sensations and appearances of every kind may be transmitted.

On the psychic plane we are all members of definitely-organized societies, provided our thoughts are of a definite character, and we are mentally devoted to some special pursuits. There are means for communication between all members of the same guild or fraternity, so to speak, and our nearness to or remoteness from each other soon becomes apparent when we seek to use a psychic telephone, and find ourselves receiving messages from those whom we ignorantly in our waking hours call strangers, instead of from those whom we conventionally denominate our friends.

Thoughts of similar grade and tendency invariably associate through the changeless law of attraction. While everything is said to follow the line of least resistance, the affirmative side of the statement is much stronger and clearer: viz., that everything is drawn to that which is for it the most powerful magnet, and therefore follows in the way of greatest attraction.

The more highly individualized any of us become, the more able are we to voluntarily determine what our subjective experiences shall be. It is not impossible to be so perfect a master of one's own thoughts that mental messages may be sent with unflinching accuracy between any points at which are located persons in vital electro-magnetic sympathy with each other. The auric influence of the spiritual body is the psychic force utilized in the construction of unseen apparatus for thought-transference.

Q.—[By Fred Dooley, Paterson, N. J.] Knowing that life is eternal, what was our condition before we became mortals?

A.—We never became mortals, and therefore our real spiritual condition is essentially what it was before we expressed ourselves through our present instruments. We cannot be both mortal and immortal, nor is it possible for what is mortal to become immortal, or the reverse. False reasoning concerning soul and body leads to endless confusion, and now that people everywhere are beginning to emerge from materialism and churchly bondage they are approaching a new view of life without clearly discerning what the coming thought concerning man must be.

Wise teachers of old proclaimed the immortality of the soul with no uncertain voice, and reasoned that, in consequence of the soul's abiding nature and the transitory estate of the body, the latter was no part of the real man, but only a tool for him to work with. We are in no sense our bodies; they are machines we operate, and that is all. Because the instrument is mortal the performer does not forfeit or fail to possess immortality.

Before earthly embodiment the unmanifest ego contains within itself every possibility which it will ultimately express. No power is added to the inherent potentiality of the soul by undergoing terrestrial expression, though such expression is needed to evolve what is involved in the essentially conscious unit or atom of spiritual life, which is simple, not compound. Earthly experiences develop intellect, and only through intellectual development is it possible for the soul to stand revealed or declared. After a complete intellectual expression, the ego, or abiding entity, has perfected for itself a thoroughly attuned instrument, by means of which its essential knowledge is delightfully expressed in beneficent use.

### (THE TRUE KEY TO VIVISECTION.)

"A beggar child" (let's hear this third!)  
"Bat on the quay's edge; like a bird  
Bang to herself at careless play  
And fell into the stream, 'Dismay!  
Help, you the standers-by!' None stirred.  
"Bystanders reason, think of wives  
And children are they risk their lives.  
Over the balustrade has bounced  
A more instinctive dog, and pounced  
Plumb on the prize. How well he dives!  
"Up he comes with the child, see, tight  
In mouth, alive, too, clutched from quite  
A depth of ten feet—twelve, I bet!  
Good god! What, off again! There's yet  
Another child to save! All right!  
"How strange we saw no other fall!  
It's instinct in the animal.  
Good god! But he's a long while under—  
If he got drowned I should not wonder.  
Strong current that against the wall!  
"Here he comes, holds in his month this time—  
What may the thing be? Well, that's prime!  
Now did you ever? Reason reigns  
In man alone, since all Tra's pains  
Have fished the child's doll from the slime.  
"And so, amid the laughter gay,  
Trotted my hero off—old Tra;  
Till somebody, prying, said:  
With reason, reasoned: 'why he dived,  
His brain would show us, I should say.  
"John, go and catch—or, if needs be,  
Purchase that animal for me!  
By vivisection, at expense  
Of half an hour, and eighteen pence,  
How brain secretes dog's soul, we'll see."  
—BROWNING.

### The Young Christians' Endeavor Society.

BY HUDSON TUTTLE.

IN a certain enterprising village which boasted of three churches all leading different ways to heaven, the young people formed an "Endeavor Society," taking in the neutral strip of territory, a kind of "No-man's-land," where all denominations can meet in fellowship. The organization was soon followed by a revival, and quite a harvest was gathered by each of the churches, the young converts joining the one toward which early teachings or advice of friends inclined them. It transpired that none were closely criticised on points of doctrine, nor were they able to state the creed to which they had subscribed. The old beliefs were not exhibited—on the contrary, were kept carefully out of view of the young converts. It was suggested by one of the more thoughtful that as there were clubs for all manner of objects, as studying the sweet songs of Burns or attempting to master the provoking obscurity of Browning, it would be well to resolve their Society into a club to learn what they were expected to believe, and discuss the same.

At first the minister, a young graduate of a neighboring theological school, led the meetings, and by skillfully steering away from the mass of dogmas and the reefs where skepticism trims false lights, the meetings were harmonious and "edifying to the soul."

But this could not long continue: a flood of questions came pouring in, for when they began to think in earnest about what they were expected to believe, their friends gave them only too ready assistance. Of the questions which met the too confiding minister, the following are only samples, and the more he explained the greater the flood which poured upon him:

It is said in Genesis i: 3 and ix: 13, that on the first day God created light, and on the fourth day he created the sun, moon and stars. How do you account for the existence of this light before the creation of the bodies from which it emanates?

It is said on the third day he made all varieties of plants. How was it possible for them to have been sustained, granting the word "day" to mean an age, before the creation of the sun with its light and heat?

How can you account for the fall of a perfect man, placed in a perfect world, the work of an infinite God, by whom he was pronounced good?

Do you believe God can "repent," or that the deluge was the best means his benevolence could have devised to save mankind?

If the deluge had any purpose, it was to save eight obedient persons, and from them to people the earth with a better race; in this light was it not a failure?

Do you believe all the high mountains were covered by the waters; and if so, what became of this vast supply?

How is it possible for the ark to have contained all the beasts and birds, by twos and sevens, with provisions until the flood retired, and after that how were the horde of flesh-eaters supported until the grass-eaters multiplied so as to furnish them with food, and how were the latter maintained until herbs grew on the muddy waste?

Do you believe there was no rainbow until God gave it as a sign to Noah?

Do you believe Lot's wife became a pillar of salt because she looked back?

The Lord commanded the Israelites to borrow all the gold, silver and jewels the Egyptians would lend, and carry these away in their flight. How do you justify such robbery?

If slavery be wrong, how reconcile its sanction by God to Moses?

Was it right for the Israelites to make war on the Midianites, whose only offense was that they occupied coveted territory, murder the men and male children, and keep the virgins for brutal lust? Do you believe a benevolent God commanded this inhuman butchery?

Do you believe God suspended the planetary laws, and caused the sun to stand still, that the Israelites might have more time to murder their enemies?

If polygamy was sanctioned by the patriarchs, and by Solomon, who was an especial favorite of Jehovah for the monstrous extent of seven hundred wives and three hundred concubines, can it be wrong now?

If God allows in one age what he condemns in another; to one people what he makes a sin in another; if he at his own pleasure sets aside his laws, is he not a changeable being?

Was it possible for Jonah to have been swallowed by a fish, and to have remained in its stomach three days and three nights?

Do you think it possible for the three Hebrew children to have remained unscorched in the seven times heated furnace?

How could Moses write the story of his own death?

Is it not admitted by all scholars that no one knows who were the writers of the Old Testament, or when they wrote?

Is there a single instance where the prophecies have been unequivocally fulfilled?

Is it not admitted by the best critics that not a passage in the Old Testament refers to Jesus?

How do you reconcile the conflict of the genealogy of Matthew and Luke? Is not the evangelical account of the birth of Jesus al-

most identical with that of a score or more sages and heroes of antiquity?

Was not every moral maxim in the sermon on the Mount well known before the time of Jesus? Was not the Golden Rule taught by Pythagoras and Confucius six hundred years before the birth of Jesus?

It is said at the wedding of Cana he converted six vessels of three firkins each, or nine hundred and forty-five gallons of water, into wine; can you believe that God would thus lend himself to wine-bibbers?

If all the miracles occurred as recorded, is it not strange the Jews were not convinced?

If the miracles were for their conversion, as scarcely a Jew believes, were they not a failure?

If for the purpose of convincing posterity, is not their failure more complete?

If Christianity is essential to salvation, and God is so interested in its extension that he allowed the Jews to crucify him on the cross, how is it that after nearly two thousand years scarcely one-tenth of the inhabitants of the earth are even nominally believers, and scarcely a tenth of these are professedly converted?

How do you account for the silence of profane history regarding the astonishing events said to have occurred at the crucifixion?

Do even theologians pretend to know who were the authors of the gospels?

Is it not certain they were not written until a century or more after the events they record?

If Jesus was a God-man, he is an example for other God-men, but how can he be for mortals? If he was not, then he was a mortal man, and why is his example better than other good men?

If man was created by an all-powerful and all-benevolent God, can he be otherwise than as that God wills? and can he be justly punished for doing as he was created by such God to do?

Do you believe in the existence of a devil? If so, is he self-existent, or was he created by God? If the first, how can God be the infinite Creator? If the last, how do you reconcile the act of the creation of an evil being by one infinitely good?

Do you believe in the Triune God—the Father, Son and Holy Ghost? That the Son is the Father, and the Father the Son, and the three are one?

If all who lived before the time of Christ, and all who have not heard of him, and do not believe in him, embracing, as this vast multitude does, all the peoples of ancient times, all the present, outside the so-called Christian nations, and at least nine-tenths of them, is not this scheme of salvation a failure?

The arousing the mind to the asking of questions is the beginning of wisdom. As sooner or later every question must receive a full, complete and perfectly satisfactory answer, the result of this discussion by the Club was, on the one hand, notably educational, and on the other equally remarkable for its effect in liberating the members from church influence. At its close there was no reason for the existence of the "Endeavor Society," and it adjourned sine die.

Berlin Heights, O.

### Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, (items of local news, etc., for use in this department.

#### Maine.

AUGUSTA.—A correspondent writes: "During the month of February, Dr. L. F. Webster of Lewiston has been with us, and ministered with great ability and acceptance to all whose minds have been open to the truths of the Spiritual Philosophy. His labors have awakened great interest, and have been productive of much good. He has conducted two public meetings every Sunday in Grand Army Hall, which have been well attended."

A minister of this city having recently endeavored in a sermon from his pulpit to disparage Spiritualism, calling it the Religion of Ghosts, was answered exhaustively and effectually by Dr. Webster on the afternoon of the 24th, in the presence of an assemblage that filled the hall to overflowing.

Dr. Webster, besides being a healing medium of much power, exemplifies several phases of mediumship, and is good in all. The phase that has created the greatest sensation and most intense interest among his Augusta friends, and which will make his visit here forever memorable to them, is that of the materialization of spirit forms. At a series of meetings held at the homes of Mr. Herrick, Mrs. Staples, Mr. C. O. Cony and Mr. Lippincott, there have taken place during the last three weeks, through the mediumship of Dr. Webster, wonderful spiritual manifestations, under circumstances and conditions that precluded any possibility of deception or delusion. There have exhibited themselves to the material vision of the astonished members of the little companies sitting in circle, the familiar forms—semi-luminous and ethereal—of departed friends, representing all ages, from the bent man and woman of fourscore to the little child, and even the infant in its mother's arms. Nearly all have been recognized as relatives or friends or old acquaintances.

If any intelligent doubter of the fact of spirit-return would attend one of these little meetings, with mind open to receive the truth as it might be given to him, he would inevitably be convinced of the intercommunion of the physical and spiritual worlds, and would question the fact of spirit manifestation no more.

Dr. Webster returns to Lewiston at the end of this month, but his many Augusta friends sincerely hope he will come to them again."

BATH.—Dr. Rouse writes: "Dr. C. H. Harding has ministered to the North End Spiritualists recently, speaking in City Hall two Sundays. His lectures have created much interest in the Cause, many outside the spiritualistic ranks being in attendance. That their interest may be permanent, and thus be the means of determining the success of public meetings here, is our earnest desire."

#### Rhode Island.

PROVIDENCE.—A correspondent writes: "On Feb. 4, at the residence of Mrs. Nathan Shaw, the usual annual service was held in memory of her little daughter Millie, who has been seven years in spirit-life. Every year she opens her house and invites her many friends and the Spiritualists in general to be present, for she is one of our grand and faithful Spiritualists. On this occasion she engaged Dr. F. H. Roscoe, our well-known home medium, to officiate, and his remarks were most appropriate, and were listened to with profound attention. The following excellent musical and literary program was rendered: Piano solo, Miss Preston; remarks, Mrs. Shaw, mother of little Millie; song, Mrs. George Lapham; recitation, Mr. Rhodes Nichols; original poem, Miss Shaw, and Mr. A. Shaw; original poem, Mrs. Shaw, which she read in a most touching manner."

At the conclusion of these exercises a bountiful collation was provided by Mr. Sidney Hall of Leominster, Mass., of which some fifty ladies and gentlemen partook. Dr. F. H. Roscoe and wife, Mrs. Barrett and daughter, Mrs. Bearse, Mrs. Kennedy, Mrs. Chapman, Miss Nellie Dodge, Mrs. Wood, Mr. and Mrs. McHale and daughter, Mrs. Hanson, Mrs. George



Lapham, Mr. and Mrs. Lawton, Miss Mabel Lawton, Master Fred Lawton, Mrs. Beadle, Mr. Darling, Mr. Rhodes, Mrs. Page, Mrs. Phillips, Miss Phillips, Mrs. Hayden and daughter, Mr. Harrington, Mr. and Mrs. Snow, Mr. W. Wilcox and wife, Mr. and Mrs. Hunter and daughter, Miss Preston, Mr. and Mrs. F. Shaw and Mr. Sidney Hall, were among those present."

#### Massachusetts.

**ROXBURY.**—In the course of a recent communication Mrs. B. D. Higgins writes: "There is something more substantial in the matter contained in the columns of THE BANNER than I can find elsewhere. I have received comfort and blessing from the good common sense tone which pervades it."

I have a friend (now in the spirit-world) who, years ago, was in great mental distress over the loss of her companion. She could see no light—nothing beyond. She could not believe she would ever meet her loved husband again. I gave her a few copies of the BANNER OF LIGHT, hoping that in its columns there might be something that would dispel the gloom, and lead her benighted soul into the light. What was my joy and surprise, on meeting her some months later, and asking her if the papers did her any good, to hear her exclaim: "Yes, indeed they did!" with an emphasis I shall never forget. That much inestimable good did your valuable paper do in that single instance."

**CAMBRIDGE.**—A correspondent writes, on renewing subscription to THE BANNER: "Six years ago they laid away in the ground the form of one dearer to me than life, and day after day in my empty home I grew hungrier to see her again. And I saw her again, in a strange place and with strangers about me. She came in materialized form, and by the unmistakable pulse of the head I knew it was she before she approached me and spoke the dear name 'Maud.' And again, in another strange place, the warm, soft hand held mine in a tender clasp as in life, and then taking a pencil from me wrote on a tablet, in the full light, 'Oh, mother darling, this makes me so happy!'"

Such proofs as these cannot be denied, and they form the firm foundation of our grand philosophy.

On my table beside me lie some of our best magazines, and they please my intellect; but the bread that my soul craves is what THE BANNER provides from week to week."

#### Wisconsin.

**MILWAUKEE.**—A correspondent writes: "The Unity Spiritual Society held a fair and festival on the 19th ult., which was a success in every way. Another will be given during the coming month. Last Sunday closed a successful engagement of George H. Brooks. His work was well appreciated here, that after his last lecture a beautiful diamond charm was presented to him by this society as a token of esteem and friendship. [All communications to this Society should be addressed to C. F. Ray, Secretary, 415 Chestnut street.]

The following resolutions were also offered and unanimously adopted:

Resolved, That the thoughts of the Spiritualists of Milwaukee be and are hereby extended to our brother, George H. Brooks, for his sincere and well directed efforts in behalf of this Society during the months of January and February, 1895.

Resolved, That the re-birth and revival of the Cause in this city has a spiritual landmark to which he will be able to point with pride. We recognize in him a genuine Spiritualist, a stalwart worker, and a most successful organizer, and that the present success and promise of this Society and the 'Ladies Aid' are very largely due to his efforts.

Resolved, That we heartily recommend him to all the true and thoughtful Spiritualists of the United States as one who lays deep and solid foundations, and builds thereon for all time to come. He needs only to be heard to leave an impression upon the mentality of his hearers that cannot fail to bring forth an abundant harvest.

Resolved, That our cordial good will and sympathies shall go with him as he labors for the Cause of Spiritualism, and that an invitation be extended to him to return during next year's lecture season.

JOHN S. BIGLER, President.  
HENRY SPARKS, Vice-President.  
C. F. RAY, Secretary.  
ORANGE WILLIAMS, Treasurer."

#### New York.

**WATERTOWN.**—Adah L. Smith, Cor. Sec'y, writes: "Since the opening of our lecture season, in October last, we have had the ministrations of the following well-known workers: First, Mr. Oscar A. Elderly, then our pastor, Carrie E. S. Twining, for two months; in January, Tillie U. Reynolds of Troy, N. Y. (now filling a two months' engagement in Michigan) was with us; and lastly, we had the incomparable Edgar W. Emerson. He came to us a stranger, but will no longer be such to the large number of people who have heard him, many of whom received the evidence through him of the presence of their loved ones for the first time."

Sunday evening, Feb. 24, the last of his present engagement with us, our Temple was filled to its uttermost capacity. He goes to New York City for March, while we extend a kindly welcome to A. M. Glading as our next speaker."

**POTSDAM.**—Under date of Feb. 24 J. B. Armstrong writes: "We have just had with us Mr. E. W. Emerson of Manchester, N. H., who has ministered to us with great acceptance. His success here has been most marked, and we commend him to all societies desiring the services of a satisfactory and convincing lecturer and test medium."

#### New Hampshire.

**EXETER.**—Dr. F. Robinson, magnetic clairvoyant physician, writes: "An article recently appeared in a daily paper headed, 'Doctors Made a Mistake,' in which the statement is made that the doctors of a neighboring State pronounced a woman with a fractured skull insane! What well-developed clairvoyant physician would have made such a 'mistake'?"

Many old school physicians of repute have repeatedly asserted the fallibility of the science of medicine and the danger attending the use of drugs; still there are legislators who, in the face of such facts, will vote to please the doctors, and who make graver 'mistakes' than do magnetic clairvoyants and other 'irregulars.' Any one of intelligence can readily see that it is for their own financial interest, and not for the benefit of the dear public, that they are trying so hard to kill out all other methods of healing. It is time, I think, for the people to understand this matter, and elect men to our Legislatures who will legislate in the interests of their constituents, and not be governed by the interests of any particular class."

#### Missouri.

**OREGON.**—"C. I." writes: "An idea of the brevity of life might strike all the young men of about thirty, could they appreciate the fact that there are a few thousand persons still surviving not far beyond middle age who have been witnesses of the careers of such men as Jackson, John Quincy Adams, Clay, Calhoun and Webster, who these grand men were in the meridian splendor of their glorious lives; and of the after-emerging from utter obscurity of men whose fame has filled the world, such as Grant, Sherman, Lincoln and others, and who have long since passed the way of all the earth."

How short is life! and what a mere dream of the hour is human fame! And yet millions go on striving to lay up riches with which to harass their poor fellow-citizens, never suspecting 'Thou fool! this night thy soul shall be required of thee!'"

#### Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in a vast number of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 520 Powers' Block, Rochester, N. Y.

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